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VOL. XXIII No. 1

"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

JANUARY 1934

ONE OF THE EARLIEST CHRISTIAN GEMS

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THE CHRISTIAN UNION QUARTERLY
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CONTRIBUTED ARTICLES:—The Christian Union Quarterly is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. The Christian Union Quarterly welcomes to its Forum all Ministers of Reconciliation.

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A PRAYER

OH, thou Father of love, permit us to join thy league of pity. Teach us how to be ministers to each other irrespective of our divisive theologies. We need their ministry; they need ours; and thou art needing our combined ministries for the conquest of the world. Send us into closer fellowship with our brothers of other folds. Scourge all vainglory and bigotry out of our minds and teach us how to be true lovers of all who love thee. Set us to be real helpers in the consummation of all thy purposes and grant that we may hear our souls say, "Not my will, but thine be done"—and say it so loud that all our conduct shall be regulated by our soul's inner cry. Then we shall know that the league of pity is the fellowship of God, through Jesus Christ our Lord. Amen.

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THE CHRISTIAN UNION QUARTERLY

JANUARY, 1934

AT THE EDITOR'S DESK

BECAUSE of the financial losses, so characteristic of these times, *The Christian Union Quarterly* had to omit two numbers — July and October. Our reserve fund, which had been accumulating for years for just such an emergency, suddenly became frozen assets in the bank, not becoming liquid for five years. But with this number — January, 1934, *The Christian Union Quarterly* opens its twenty-third volume and resumes regular publication going into forty different countries as usual, and speaking to our Roman Catholic, Eastern Orthodox, Anglican, and Protestant brethren concerning the necessity of a united brotherhood around Jesus Christ our Lord. This is the explanation in answer to inquiries that have come from various parts of the world during this period of suspension.

NEVER have times demonstrated so vividly the urge of a united Christendom as now. There is a general distrust everywhere. Nations are suspicious of each other. Economic confidence has broken down. All sorts of methods are being resorted to, many vehemently urged by pointing out the way to establish confidence. What an opportunity if the church of Christ could set up everywhere standards of confidence! This was one of the purposes of its coming into the world. But to mention it is to produce a scornful laugh upon the lips of millions and contempt in the minds of other millions who neither laugh nor speak about it, but go on their way with no respect for the church. It is an unhappy and heartaching world.

Instead of helping in adventures toward brotherhood every last one of these hundreds of denominations is struggling separately to witness for Jesus as though that particular brand is essential to the life of Christianity, while all the time Christianity is lying upon its bed, sick almost unto death because of this plague of a divided Christendom, some so rigidly staying away from other Christians, that they are choking to death the Spirit of Jesus. However well the denominations have prospered it must not be forgot that a divided Christendom is doomed.

LYNCHINGS in Maryland, California, and Missouri, all about the same time, indicate the low standard of reverence for human life in the United States. In Maryland and Missouri the two persons lynched were Negroes, in California they were white persons, making twenty-six lynchings for 1933 against ten in 1932. In Maryland the governor and the attorney general courageously endeavored to bring the lynchers to trial, going so far as to have them arrested, but their efforts were ineffective largely because of the attitude of the judges in that district where the lynching occurred, timid and inefficient judges, who find outlets for their activities in fields of petty crimes. In all that area there have been no meetings of churchmen to protest, no Protestant ministers, where Protestantism predominates, signing petitions against it, but if any of their denominational doctrines had been attacked they would have been heard from throughout their denominations.

The governor of Missouri has been active in seeking for the arrest of the lynchers in that state, but in California the governor encouraged the lynchers and promised to pardon them if any should be arrested. Former President Hoover, the president of Stanford university, and others joined in a strong protest, while the president of Johns Hopkins university in Maryland took the side of the lynchers. The ministers in the city where the California lynching occurred signed a vigorous protest, while the rector of the Protestant Episcopal church of Heavenly Rest, New York city, three thousand miles away, telegraphed the governor of California his congratulations on taking his stand with the lynchers. (Some days after, however, he retracted.) But an important question, and one which will not down, is, How can we get morality into theology?

IT is very difficult for Christians to get the right attitude toward each other, particularly painful is this when we read the New Testament after coming out of the clashes so common in our present day Christianity. This is one of the reasons that Christians are so inefficient in making a contribution to a better morality for the world. But all these brethren are Christians, whatever other names they may bear, and that is the reason it is so painful.

On another page an English Catholic priest affirms that Anglicans are not even a religious society and not long ago, when a conference of the Christian Unity

League for Equality and Brotherhood was held in St. Louis and Protestant Episcopalians and other Protestants celebrated the Lord's supper together, some Anglo-Catholics affirmed that the Protestant celebration of the Lord's supper was a kind of sacrilege and *The Living Church* affirmed for Protestant Episcopalians to have joined in the service was "little short of blasphemous." Our Catholic brethren believe that the Anglicans are not a church at all and the Anglo-Catholics believe the same thing about Protestants. Years ago these attitudes stirred people to indignation; but it is not so to-day. There is little, if any, defiant strike back, but rather we hang our heads in shame that our brethren are carrying in themselves the seeds of death.

Some time ago a letter came to this office from a Two-Seed in the Spirit Predestinarian Baptist (I am not sure just what that means as I am not sure of many other theological play words). He wrote humbly but with deep conviction that all churches had departed from the faith, only his little group held to the truth and fulfilled Luke 12:32. These three groups are on the same level. Of course all three would deny that, but a frank study of the three attitudes can give no other conclusion. They have conscience, of course they have. As to how far that conscience is to be respected is another question. Their drawing of a line and excluding other followers of Christ is purely a worldly thing. Nevertheless it has its appeal and is deeply rooted in the conscience of many. It is not a hopeless condition. Education will not change it, for education is frequently as biased as ignorance. But the Spirit of Christ is going to change it. That Spirit is now working and it will work to victory.

THE Federal Council of Churches of Christ in America celebrated its twenty-fifth anniversary in Washington last month. It was a notable occasion. These twenty-five years have demonstrated the practicability of Protestant coöperation; the next twenty-five years ought to demonstrate the practicability of Protestant unity. Protestant divisions are purely surface matters; underneath this surface these artificial divisions melt away before the experience of a common reality of the Lordship of Jesus Christ.

After working together and worshipping together in the activities of the Federal Council, American Protestantism is discovering the absurdity of its divisions. In the early days of the Federal Council Christian unity was mentioned cautiously; now Chistian unity is upon the lips of most of the Federal Council speakers. Federation is a school of acquaintance. It is a method of approach that has proven most practicable.

The outstanding feature of the program was the remarkable address by the president of the United States. I have heard all the presidents from the days of Grover Cleveland, who was one of the greatest of American presidents, but I have heard no such utterance on "the abundant life" as was spoken by President Franklin D. Roosevelt on this occasion—brief, strong, courageous, and prophetic. It is no surprise that the privileged are unfairly critical in the face of these issues. The address is published in full on another page.

An unhappy word was spoken by Bishop John L. Nuelsen of Zurich, Switzerland, in defense of the Hitler régime, calling upon Americans to understand "the work of the new generation" as he called it and somewhat excusing Hitler's persecution of Jews on the ground that it was no worse than other persecutions in other days and that some Christian Germans regarded Hitler as God's chosen instrument to drive the Jews to their homeland in Palestine—a cold blooded statement to be made by a Christian bishop! But the delegates to the council had the good sense to laugh outright at this kind of talk. The persecution of the Jews by Hitler can no more be excused than the persecution of the Chistians by Diocletian. The fact that Bishop Nuelsen was near the scene of the crime should have made him more sensitive to its injustice. There can be no justification in this day for the persecution of Jews or any other race. But the spirit of the Federal Council is far beyond this. One of its departments is seeking for interracial understanding and coöperation. The attitude of the whole council is for understanding and good will.

THE eighteenth amendment, having to do with the prohibition of the liquor traffic, was taken out of the constitution of the United States last fall by state votes, the state of Utah being the thirty-sixth state, a sufficient number to make its repeal. The eighteenth amendment was one of those unreliable war measures that ought never to have been put into the constitution, certainly at the time it was done. The leadership was inefficient, the country was not prepared for it, and reaction set in almost immediately. None of the administrations at Washington was friendly to it. Mr. Hoover's administration came nearer to its defense than any other, but that was too late. There was, however, far less drunkardness under the eighteenth amendment with all of its abuses than prior to it. The temperance forces had done much good work before the passage of the eighteenth amendment. Not all of this has been lost by any means. We must begin where we are, find new leaders, and seek to build up a temperance conscience until drunkardness shall be swept off the doorsteps of our nation. It is a task that calls for the finest heroism. There is already a host of temperance workers. These must be mobilized into such strength as will not be discouraged at the long and difficult road before us. This work can be done and it must be done.

THE Christian Unity League will hold its eighth conference in the First Methodist Episcopal church, Los Angeles, California, February 1 and 2, and the week following another conference in Dallas, Texas. Dr. Carl S. Patton is chairman of the first conference and Dr. L. N. D. Wells of the second. The Christian Unity League is contending for the equality of all Christians before God—sometimes severely resented by some Christians, but the practicability of the contention is so convincing on the mere statement of it that many who have not so recognized it are surprised that it has not been believed generally among all Christians. All kinds of approaches must be set in motion to hasten understanding in our divided Christendom. Resentments and protests are of secondary consequence. We must go ahead and multitudes of Christians are thinking to-day in terms of advance rather than in terms of definition. To know each other as brothers is more important than to know the creeds of the fourth century or those of other centuries. Jesus Christ is alive. Let us seek to know him and those in fellowship with him.

P. A.

THE ADDRESS OF PRESIDENT FRANKLIN D. ROOSEVELT ON THE OCCASION OF THE TWENTY-FIFTH ANNIVERSARY OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, WASHINGTON, D. C.

I AM honored by the privilege of speaking to the delegated representatives of twenty-five Christian denominations assembled here on the twenty-fifth anniversary of the Federal Council of Churches of Christ in America. In this quarter of a century you have surrendered no individual creed, but at the same time you have been creating a much-needed union that seeks to better the social and moral conditions of all the people of America.

During a quarter of a century more greatly controlled by the spirit of conquest and greed than any similar period since the American and the French Revolutions, you have survived and grown. You have come through to the threshold of a new era in which your churches and the other churches—Gentile and Jew—recognize and stand ready to lead in a new war of peace—the war for social justice.

Christianity was born in and of an era notable for the great gulf that separated the privileged from the underprivileged of the world of two thousand years ago—an era of lines of demarcation between conquerors and conquered; between caste and caste; between warring philosophies based on the theories of logicians rather than on practical humanities. The early churches were united in a social ideal.

Although through all the centuries we know of many periods when civilization has slipped a step backward, yet I am confident that over the sum of the centuries we have gained many steps for every one we have lost.

Now, once more, we are embarking on another voyage into the realm of human contacts. That human agency which we call government is seeking through social and economic means the same goal which the churches are seeking through social and spiritual means.

If I were asked to state the great objective which church and state are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is "a more abundant life."

The early Christians challenged the pagan ethics of Greece and of Rome; we are wholly ready to challenge the pagan ethics that are represented in many phases of our boasted modern civilization. We have called on enlightened business judgment, on understanding labor and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community.

We recognize the right of the individual to seek and to obtain his own fair wage, his own fair profit, in his own fair way—just so long as in the doing of it he shall not push down nor hold down his neighbor. And at the same time we are at one in calling for collective effort on broad lines of social planning—a collective effort which is wholly in accord with the social teachings of Christianity.

This new generation of ours stands ready to help us. They may not be as ready as were their fathers and mothers to accept the outward requirements, or even many of the ancient observances of the several churches, yet I truly believe that these same churches can find in them a stronger support for the fundamentals of social betterment than many of the old generation are willing to concede.

This younger generation is not satisfied with the exposure of those in high places who seek to line their own nests with other people's money, to cheat their government of its just dues, or to break the spirit of the law while observing its legalistic letter. This new generation seeks action — action by collective government and by individual education, toward the ending of practices such as these.

This new generation, for example, is not content with preachings against that vile form of collective murder—lynch law—which has broken out in our midst anew. We know that it is murder and a deliberate and definite disobedience of the commandment, "Thou shalt not kill." We do not excuse those in high places or the low who condone lynch law.

But a thinking America goes further. It seeks a government of its own that will be sufficiently strong to protect the prisoner and at the same time to crystallize a public opinion so clear that government of all kinds will be compelled to practice a more certain justice. The judicial function of government is the protection of the individual and of the community through quick and certain justice. That function in many places has fallen into a sad state of disrepair. It must be a part of our program to reëstablish it.

From the bottom of my heart I believe that this beloved country of ours is entering upon a time of great gain. That gain can well include a greater material prosperity if we take care that it is a prosperity for a hundred and twenty million human beings, and not a prosperity for the top of the pyramid alone. It can be a prosperity socially controlled for the common good. It can be a prosperity built on spiritual and social values rather than on special privilege and special power.

Toward that new definition of prosperity the churches and the government while wholly separate in their functions, can work hand in hand. Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches, while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of a "more abundant life."

Yes, the churches are the greatest influence in this world of ours to overcome the present tendency toward greed and for spreading the new philosophy of government.

State and church are rightly united in a common aim. With the help of God, we are on the road toward it.

CHURCH UNION IN SOUTH INDIA

By Rev. John J. Banninga, D. D.

Managing Editor *Church Union News and Views,*
Pasumalai, South India

THERE has been definite progress in the cause of church union in South India during the past eighteen months. This progress has been manifested in many ways, both by official actions on the part of the joint committee and also action by the churches concerned; there is also a general expectation on the part of the whole public that this union is likely to take place, though none are bold enough to set the date when the consummation will be possible.

In June, 1932, a very important meeting of the joint committee on union was held in Bangalore when suggestions received from the various bodies connected with the churches in South India were dealt with and modifications made in the proposed scheme in the line of those suggestions. Official documents had been received from the church of Scotland, from the London Missionary Society, from the American Board of Foreign Missions and from other groups as well as from the Wesleyan Methodist church and from the church of India, Burma, and Ceylon. The committee spent four full days in dealing with these suggestions. A wonderful spirit of harmony prevailed in the committee and though there were one or two difficult problems that had to be faced, they were faced definitely in the spirit of prayer and the committee was fully persuaded that their prayers were answered.

One item that very definitely affected the spirit of that committee meeting was the fact that the Lord's supper was celebrated on three mornings during the conference. On the first day the bishop of Dornakal celebrated holy communion and all members of the committee were present. On the second day two ministers of the Wesleyan Methodist church celebrated and on the third day three ministers of the South India United church celebrated. At both of these latter celebrations there were members of the church of India, Burma, and Ceylon present as well as members of the other churches. This was the first time when members of all three churches had met at the Lord's table when the celebrants were other than episcopal ministers and this fact created a spirit of loyalty and fellowship such as we had never experienced before.

Since that meeting in Bangalore similar celebrations of the holy communion have been carried out in other meetings of the joint committee and in retreats and conferences arranged by the joint committee. Such retreats and conferences were held in the Telugu country, in Vellore, in Pasumalai, and in Palamcottah and not less than four hundred persons were present at these celebrations.

Up to date two bodies have given general approval to the proposed scheme. The church of India, Burma, and Ceylon had already given such approval in February, 1932. The Provincial Synod of the South India Methodist (Wesleyan) church also gave such approval in January of 1933. Their resolution reads:—

> "It therefore approves of the scheme as providing a way by which the three churches may unite, and declares its willingness to enter the union, provided the Methodist Conference (in England) and the people of our church in India give their consent."

It is hoped that the General Assembly of the South India United church will also give its approval.

One of the most serious difficulties that came before the committee in June, 1932, was the question of the wording of the resolution with reference to the thirty year period during which ministers not episcopally ordained are to be allowed to come into the church and be regarded as ministers within that church. It was felt by some of the Free churchmen that the resolution was so worded that it was weighted in favor of the exclusion of all such ministers after the thirty year period. Consequently the resolution was reworded and now stands as follows:—

> "After this period of thirty years, the united church must determine for itself whether there should continue to be any exceptions to the rule of an episcopally ordained ministry, and if so, of what nature, giving in their consideration full weight to the fundamental principles of the union, on the one hand that of a fully unified ministry within the church, and on the other that of the maintenance and extension of full communion and fellowship with those churches with which the uniting churches now severally have such fellowship."

This places before the church at the close of the thirty year period the definite proposition with reference to the continuance of permission for non-episcopally ordained ministers to enter the union. This applies especially to missionaries, but may apply to other ministers as well. But in any case before making the final decision as to whether there shall be such exceptions to the rule of the church with reference to ordinations by bishops or not, they will have the dual principles before them of the unity of the ministry within the church and the fellowship of the church with other non-episcopal churches. If the church decides that there shall be no further exceptions, fellowship with non-episcopal churches will, of course, be in danger. If they decide to have the exceptions it will mean that they will not have the unified ministry within the church. But it is felt by many that while the church is an episcopal church, it may have within its ministry a few men who are not episcopally ordained. It is felt by all concerned that no committee or organization to-day could make that decision as it should be made, but that the church after thirty years of fellowship in union should make the decision for itself.

There has been considerable opposition in England and elsewhere to the fact that bishops and ministers of the church of India, Burma, and Ceylon have received communion from the hands of non-episcopally ordained ministers. Some of these ultra high church Anglicans have also felt that there was not sufficient guarantee in the pledge that has been approved, in accordance with which all consciences will be safeguarded as far as possible. "The gentlemen's agreement," as it is commonly called, provides that no official action will be taken either by a bishop or by a committee or council which will offend the consciences of people directly concerned. This refers especially to the sending or appointing of a non-episcopally ordained minister to churches that have been accustomed to an episcopal ministry. Some Anglo-Catholics would go so far as to demand a definite provision that, at no time and under no circumstances, shall a man not episcopally ordained celebrate the Lord's supper at what was formerly an Anglican altar.

The Free churchmen who are entering this union believe that in the gift of liberty and freedom which they are bringing into the church they are making one of their most valuable contributions to the new organization and they therefore cannot see their way clear to bind themselves by any such agreement as is suggested above. They feel that a congregation as well as an individual must have the liberty of conscience and should a whole congregation formerly Anglican be willing to have, or actually ask for, a minister not episcopally ordained they should not be denied that privilege. The agreement as it now stands safeguards the consciences of those that desire only an episcopal ministry and also the freedom of those who accept the validity of the ministry of other churches. This matter may, however, come before the committee again but I am confident that it will cause no serious trouble here in South India provided the people at a distance will allow those directly concerned to work out this problem for themselves.

The great step forward during the past year has been the redrafting of the whole proposed scheme into what may be considered its permanent form. Hitherto the proposed scheme was often changed and was a collection of agreements on various points not arranged in any logical order. Now, however, the proposed scheme of union has been redrafted so that it includes in the first place the basis of union for adoption by the uniting churches and also the constitution of the united church under which that church will begin its corporate life. The name proposed for the church after union by the committee is "The church of South India." The constitution provides for the life of that church and describes its various organizations, beginning with the local church up through the diocesan council to the synod of the whole church. It also describes its ministry and the place of the laymen in the church. The basis of union is an unalterable document, that is, it will not be alterable after the inauguration of union, but will be like the Declaration of Independence of the American colonies on the basis of which they went forward to organize an established government. So the basis of union states the agreements that the uniting churches have come to and, inasmuch as the uniting churches will cease to exist as independent bodies at the inauguration of union, this document could not logically be changed after the union had begun.

Practically all the principles involved, however, in the basis of union are also included in the constitution of the church after union and in the constitution these can be changed, for the constitution itself provides that under due safeguards the synod of the church, acting in cooperation with the diocesan councils and the local churches, can modify the constitution. That, of course, is necessary for any living church. No body could be bound throughout all its existence by a constitution adopted once for all. The basis of union will act as an anchor to windward calling back the church after union to its fundamental principles at any time when there is danger of its departing therefrom, but that basis will never prevent the church from taking genuine forward steps if the church is finally persuaded that such steps are in keeping with its history and in keeping with its duty as a part of the kingdom of God.

Some one may ask what are the prospects for the consummation of this union. Up to date there has been only a "general approval" given by two of the three uniting bodies. The third will probably act before the end of this calendar year. Then the proposed scheme will have to go down to the various councils and district synods to receive their approval. After these approvals have been given they will have to come back again to the general bodies of the three churches concerned. Then these bodies will be able to act finally with reference to arrangements for consummation. But the shortest possible period would certainly be fully two years and the much more likely prospect is that it will take four or five years at least.

Were the bodies in South India alone concerned, union might take place much more quickly than it is now likely to do. The home churches have finally awakened to the seriousness as well as to the greatness of this proposed scheme and are concerning themselves directly in the details of the scheme. The American churches have not taken so detailed an interest as have the British churches, for the American churches have given to the churches established by their missions practical independence and have never threatened in any way to cut short their appropriations no matter what the indigenous churches did with reference to its organization. The churches in Great Britain are much more closely attached to the churches in India and are very vitally concerned, and the difficulties that are being met in India have historic backgrounds in England and Scotland. That makes it more difficult to overcome the differences. However, the leaders of the churches in England are committed to the cause of union and though there are extremists on both sides that cannot agree to a *via media,* nevertheless the movement is going forward and in spite of the obstacles will probably reach its consummation in due time.

The main difficulty now is in the attitude of those on the extreme left and right wings who claim that they and they alone are correct in their interpretation of the kingdom of God and who cannot see in any other than their own interpretation a possible form which the kingdom of God might take in this world. The high church sacramentalist believes that his interpretation of the kingdom was that given by the Lord himself and that therefore there can be no deviation from it. The extreme Independents, on the other hand, know clearly that God has blessed them and their church and that the living Christ is in their midst. The one judges by tradition and history alone and the other judges by a living reality, and each values his own belief to such an extent that he cannot see the truth in the other. Could both of these extremists open their minds to what God has done in history and is doing at present, church union throughout all the world would be much more nearly possible. It still seems necessary that those who would see the kingdom of God express itself in one comprehensive church which would indeed be the body of Christ himself including all those who faithfully desire to follow him, should earnestly follow the example of Jesus himself and pray that "they all may be one in order that the world may know that God has sent him" into the world to save men from sin.

It is encouraging to those who are engaged in this movement to realize that every group of men and women that come to India to study either the whole missionary movement or any part thereof realize that by the union of the members of the church of God the great task can alone be consummated. Whether it be the Lindsay commission which studied higher education, or the Laymen's commission that studied American missions, or whether it be individuals or church deputations, practically everyone who has studied missions in the last ten years has expressed himself as favoring church union and stating that it is inevitable that the churches on the mission field must unite if they are going to accomplish their purpose. The most recent utterances of this kind which are found in *Rethinking Missions* place a great deal of emphasis upon this union and though they have expressed their opinion in language that is not acceptable to all the churches at home nevertheless the fundamental principles that they lay down must have their appeal to all who are really concerned in the future of foreign missions.

The next meeting of the joint committee on union will probably take place about the time this article appears in *The Christian Union Quarterly* and at that time it is confidently hoped that the few remaining modifications necessary in the proposed scheme may be made and that thereafter the assembly and synods of the three churches as well as the councils of these various bodies will be able to approve finally of the scheme and make arrangements for the consummation of union.

IS CHURCH UNION IN CANADA A SUCCESS?

By RT. REV. T. ALBERT MOORE, D.D., S.T.D.
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IT is important to understand the connotation of the question, "Is church union in Canada a success?" before an intelligent answer can be given.

The three churches—Congregational, Methodist, and Presbyterian — by their free and independent action through their supreme judicatories, and in accordance with their respective constitutions, on June 10th, 1925, united to form the United church of Canada. In harmony with the action of their courts, every congregation and minister of the Methodist church; all the congregations and ministers of the Congregational churches except three or four, and more than two-thirds of the congregations and ministers of the Presbyterian church, voluntarily entered the United church. It is evident that should the questioner have the conception that the success of church union demanded that every minister, congregation, and member of the three churches which negotiated union must become ministers, congregations, and members of the United church of Canada, the answer must be that the union was not a success. Such an estimate of success would declare as failures the Presbyterian union in Scotland, the Methodist union in England, the union of churches in South India, the union of Congregational and Christian churches in the United States, and other unions within the last decade.

On the other hand, should the questioner have in mind the declared purposes of the negotiating churches in Canada for seeking such union, the answer must be in the affirmative. Their mutual experience through many years had developed certain positive spiritual convictions. Among these was the belief, held by them in common, that the church is the body of Christ; that Canada's deepest need could be met only by Christ's gospel, and being uniting churches by their constitution and history, their task of preaching the gospel of Jesus and building his kingdom throughout the Dominion would be more effectively accomplished through organic union than as separate religious bodies.

From 1925 to 1930 the United church, through its board of home missions has the unsurpassed record of having opened 461 new fields. In 1931 it opened seven, in 1932 ten, and in 1933 four, a total of 482 new fields in eight years. Each of these fields includes from two to ten congregations. It is evident that upwards of 1,300 new congregations have been organized, fully 90 percent being in communities where Christian congregations did not previously exist.

Again, more than 900 struggling congregations in approximately 450 communities have been united, thus enabling them to carry on a more efficient ministry in the things of the gospel unto the people of their constituencies. Competition between these local bodies has disappeared, while with larger congregations and Sunday-schools, more efficient choirs and better manned organizations, the religious life of these localities has certainly realized an increased vigor.

Still further, the success of organic union is made evident by the numbers of persons received into the membership of the church, year after year, on profession of faith in Christ. Since church union 204,429 persons have been so received, an average of 27,257 each year since June 10th, 1925. After filling the vacancies through deaths, removals, and other causes, the communicant membership has increased during those years from 602,522 at the consummation of union, to 678,445 on December 31st, 1932.

Surely such facts give an unequivocal assurance as to the success of church union in Canada.

There are other standards for the registration of success or failure of our church union. We briefly name some of them. The amalgamation of church and Sunday-school papers; the reduction of the theological colleges from fifteen previous to union to eight at the present time; the reorganization of twenty-six general boards and committees of the three churches into five such boards in the United church, with the consequent reduction of officials and office staffs, are among the indubitable evidences which indicate that the Christian church in Canada has greatly increased her strength through organic union. Every reader will recognize the impossibility to estimate the gain through the enriched spiritual content which is everywhere manifest throughout the church. This higher religious indwelling has been revealed in the gifts of millions of dollars for the erection of new church buildings; contributions of even larger amounts for new buildings, enlargement and equipment of colleges, social welfare, and other institutions; the increased liberal support (fully twenty percent beyond the scale of giving before church union) to the missionary, evangelistic, educational, social, and other general work of the church; the wider, deeper, richer fellowship, wherein Christians of different traditions, different systems of doctrine and different forms of church government have been united in the faith and principles of Jesus Christ, in such an actual and vital union that not once in any church court has there been a single occasion when a vote divided upon the former denominational lines; the enthusiastic spirit of devotion among the missionaries in all our missions, whether in the home fields of Canada, Newfoundland, or Bermuda, or in our foreign fields in Asia, Africa, or South America, always rendering apostolic service and ever making heroic sacrifices in behalf of their ministry; and many other equally emphatic evidences.

Every Christian enquirer who has visited Canada and sought the real facts as to the result of church union has become an ardent believer in church union. The London *Times* has estimated church union in Canada as an "achievement of high order and without aparallel"; *The British Weekly* has said, "It is the most important step in the history of Christendom for many generations"; Rev. Leyton Richards frankly stated that "union is a great spiritual achievement and as impressive as it is great"; the New York *Christian Advocate* said, "The statistical history of the United church should hearten all friends of Christian union"; the Rev. Dr. E. H. Oliver, past moderator, said, "The United church is stronger in membership, more vigorous in missionary effort both at home and abroad and less conscious of the different strands of tradition than at the time of union in 1925. It is girding itself in its main business of making the church of Jesus Christ supreme in life in all its relationships. It is ready to dedicate its resources of life and possessions to building up the kingdom, and it constantly reminds itself that the Cross is central to all Christian living and the condition of all Christian discipleship."

The Institute of Social and Religious Research has recently issued a volume, entitled *Church Union in Canada*. The survey, which occupied more than two years, was made by Rev. C. E. Silcox. While at times he did not seem to fully realize the mighty spiritual impulse which was the principal influence impelling the churches toward union, he has produced a book which is an invaluable mine of information for every student of church union. The chapter on evaluation frankly states: "While here and there within the United church, querulous voices are sometimes raised suggesting that things were better in the good old days before union, such voices are very few and rather faint. The vast majority of both ministers and laymen in the United church feel that their union in spite of undoubted difficulties, has been a great success, and that the success has been spiritual rather than economic. Overlapping has undoubtedly been avoided in many parts of the country and other economies have been effected, but almost every man who was interviewed emphasized the enlargement of horizon and fellowship due to the union. There has been an undoubted cross-fertilization of ideas which has resulted in a stimulation to thinking, the removal of ancient prejudices, a closer approximation to reality, a willingness to attempt new methods — in short, the union has led to a spiritual and intellectual house-cleaning. The real vitality of the United church is evident, less in its achievement to date than the essential temper it has acquired, which holds so great promise for its to-morrow. It has begun to grow a new and modern soul to meet the needs of a modern age, and with it all, it has learned to gain a richer appreciation of the threefold traditions which it has inherited, and thus, to appreciate afresh all sound tradition. In shaking off its sectarian shackles, it has clothed itself with a real catholicity, which sees from afar a regenerated ecclesia into whose treasury each denomination of Christendom may contribute its pearl of great price."

When union was consummated eight and a half years ago there was much prayerful solicitude that the necessary readjustments of the numerous interests involved in both congregations and general work on missions, in colleges, and other institutions, might be settled in utmost harmony. Our apprehensions have been wholly dissipated. There has been neither friction to impede the movements of our church machinery, nor roots of bitterness to trouble us. Church union has won for us the increasing respect of the people of all classes and creeds; has brought harmony in place of prejudice, and fellowship instead of misunderstanding throughout the whole country; has consolidated the forces of our common Christianity, and has inspired multitudes with greater devotion to God and his cause. Our ministers and congregations have realized the spiritual enrichment of the wider fellowships, the larger vision, the greater tasks, and the abounding presence of the God whom we love and serve in our enterprises both in the home land and on our mission fields. With every passing year the United church is giving herself with an increase of sympathy, passion and purpose to her task of reaching every part of her constituency with the gospel message. The heroic devotion of her ministers and people, with the sure promises of our God, are stable foundations upon which we depend for success.

LAUSANNE 1937

By GAIUS JACKSON SLOSSER, PH. D.
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EDINBURGH 1910, Stockholm 1925, Lausanne 1927 and Jerusalem 1929! Now, Lausanne again in 1937! And, why not? We have been pursuing the ways of division for nearly nine hundred years since the schisms between the east and the west, and for more than four hundred years since the Reformation. Having about exhausted the possibilities of further enriching ourselves through the means of controversy and division, we ought now to be willing to spend several centuries, if need be, in conference and experiment to the end that out of the various antitheses there may now be realized in an increasing measure a higher, nobler, more Christ-like synthesis of visible Christianity in at least a closely federated, if not organically united, church of Christ. In view of the very long time during which our diversities have been originated and accentuated with almost innumerable secondary factors being now included, such as divisions based on social, racial, moral, and economic differences, there is no greater single virtue needed right now on the part of those who would labor for the unity of the churches than the virtue of patience coupled with indomitable persistence and genuine prayer.

In spite of the increasing (until very recently) of the actual number of denominations or sects listed in the census reports, nevertheless it is true that Christendom within its great family groups and as between many of the family groups was never more free from the historic antagonisms and the old time bitter debates than at present. The real cleavages to-day do not follow the ancient historical vertical walls of division so much as they follow the horizontal seams which transcend the former boundary lines, the seams of social, moral, racial, national and educational privilege or under-privilege. And right here, let me say that since this is true, the highway along which the whole effort to bring greater visible unity must pass is not the highway of uniformity of theology or polity, but the highway of an increasingly realized Christ-likeness, with the historical Jesus as the common rallying center, all other considerations being held of secondary importance.

Much of the un-Christlikeness that exists as between the historical divisions of Christendom and as between the present day cleavages, not denominational, has its base in ignorance, in lack of understanding of the other parties' viewpoints, in failure to make a fair appraisal of the views held in common, and in missing the blessing, and mutual respect which inevitably result from friendly conference and coöperation. Hence the need for the repetition of Edinburghs, Stockholms, Lausannes, and Jerusalems at fairly frequent intervals with efficient continuation committees at work between such world conferences.

Lausanne of 1927 did not receive a full and fair handling by the greater part of the American religious press. In fact it was very seriously misrepresented by certain influential church weeklies. I write as one who attended every session of Lausanne as a delegate and as one who knew what was going on behind the scenes as well as out in the regular sessions. It is a fact that the most unbiased and accurate report made of Lausanne, aside from its official report, was made by a woman writing in a secular magazine,—by Frances Parkinson Keyes writing in *Good Housekeeping.* What a commentary upon our American religious weeklies and upon those who reported for them! For the most part Lausanne of 1927 was very seriously misrepresented and belittled.

Remember that until 1927 when the representatives of the Eastern Orthodox and the various Reformed and Protestant churches actually assembled, there had not been anything like a representative conference of the leaders of world Christendom to consider faith and order for at least eleven hundred and forty years. The very meeting at Lausanne was a miracle,—it showed vast progress. The unanimity with which the report headed "The Church's Message to the World—the Gospel" was received and sent on to the churches may be rated as the greatest single united achievement in the ecclesiastical world since the formulation of the Christological Definition at Chalcedon in A.D. 451. Amongst the five other major reports received there was a surprising amount of viewpoints held in common. Have you actually read and pondered these six reports?

And do not forget that for twenty-one days in sessions marked by the greatest earnestness and by the most painstaking labor and friendly conference, we held frequent worship services in common. We sang the same hymns in as many as seven different tongues and we prayed together. We fellowshipped together within and without the conference sessions. We listened attentively and, we trust, sympathetically to one another's viewpoints and we came to know that, after all, we were just children in Christ, with a common heavenly Father. To say that Lausanne of 1927 did not accomplish a very great amount of positive good, of actual progress in healing the breaches of Christendom is to show real ignorance of all the factors involved, of the long centuries of hate-breeding that preceded, of the actual accomplishments of this notable all but ecumenical gathering.

So much criticism has been raised by the undiscerning because we did not have a union Communion service at Lausanne. The various sacramentalist churches think of this holy sacrament or mystery as the crowning act, the final touch of a realized organic union rather than as a means to that end. In any case any closed communion arrangement by any church is purely its own family affair and you are not accustomed, I hope, of intruding yourself into any family party uninvited! All closed communions are that particular church's table. They are not wholly and really the Lord's table. So why make so much fuss over not being included in any exclusive tête à tête? The Lord of the table is greater than any table.

And now another Lausanne has been definitely proposed by the former Lausanne's Continuation Committee. The time is August 1937 and the place Lausanne, Switzerland. The official invitations have been sent to the representatives of all the church bodies of the world. The total number of delegates hoped for is five hundred with from one to ten from each body invited. The Continuation Committee since 1927 has had four annual meetings, at Prague in 1928, at Maloja and Mürren, Switzerland, in 1929 and 1930, and at High Leigh, England, in 1931. In the place of the late Bishop Charles H.

Brent, the original founder and leader of the movement, the Most Rev. Archbishop William Temple of York is the present chairman. No wiser choice could have been made. The late Mr. George Zabriskie succeeded Mr. Robert Hallowell Gardiner, who performed such heroic service in fathering the movement from 1910 to 1924, has been succeeded by Mr. Alanson B. Houghton as treasurer. This Committee has performed a notable service by the creation of a theology committee which, after careful study and collaboration, presented a very valuable report on *The Theology of Grace* now published as pamphlet No. 66, also a more elaborate study published as a book with the title, *The Doctrine of Grace** You will recognize, if you are a student of the problems of church unity that this deals with the crux of the whole matter.

It is hoped that by this time all of the churches will have appointed their delegations of which some will be present to assist in making up the agenda for the Lausanne of 1937. As a basis for discussion and subject to amendment the following outline for 1937 has been suggested. The general theme shall be "The Church in the Purpose of God." For the sub-headings these have been proposed:

1. The Church and the Word.
2. The Church and the World.
3. The Meaning of Grace:
    (1) Grace and the Church
    (2) Grace and the Ministry
    (3) Grace and the Sacraments.

4. The Church's Fellowship in Life and Worship:
    (1) The Life of the Church as Expressed in the Holy Communion.

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* Student Christian Movement Press, London.

(2) The Communion of Saints.
(3) The Church and the Churches, including such questions as those affecting Intercommunion, Federation, etc.

Whatever may be the divergence of viewpoints as to these topics, it is manifestly supremely worthwhile that the Christian leaders of the world should give these matters serious study in friendly conference. Should impassable gulfs of division appear, and no doubt, from the human angle, they will, yet the many by-products resulting from friendly discussion, such as the furtherance of acquaintanceship will far more than repay the efforts and expense involved. Whatever may now be our respective viewpoints, it will be of immense value to re-investigate the bases of our convictions, for it may be that we have been building on false foundations.

The writer has made the problems of Christian unity through the centuries the subject of fairly careful study for several years and he may be pardoned if now he makes certain general observations as to the present day possibilities and trends of the movement.

1. The general condition of the affairs of the Spirit in the midst of Christendom at present is such that no considerable emotional appeal, or demand can be expected either to initiate or carry on union movements as between churches which vary considerably as to their origins and general historic background. The devils which accomplish the deeper and wider schisms can only be cast out by prayer and fasting on the part of the more nearly Christ-like. What may be the situation by 1937 is a conjecture. We should plan in the belief that it will be more auspicious.

2. The sacramentalist and sacerdotal groups as *e.g.* the Anglo-Catholic have become far more high-church than they were in 1927 and very much more than they were in 1920, the year of the famous Lambeth "Appeal to All Christian People." The Anglican church has recently come into full communion with the Old Catholic church and practically in very close communion with the Eastern Orthodox. This means that they are now in much less of a position and mood to deal open-mindedly with the reformed and dissenting churches. The events since 1920 clearly indicate that unless some unforeseen change takes place, the Anglican churches including the American Protestant Episcopal would not, and, with their present alliances, they could not equitably treat with the evangelical churches in the spirit and on the bases of 1920. There are many within that communion who would do so, but they are now in the minority. But, granted the truth of these statements, another Lausanne will help discover just where matters stand.

3. The American churches which decide to participate in the Lausanne of 1937 ought to know in advance that at best that conference can get no further than learned and careful discussion arriving at as many agreed viewpoints as possible. There is no chance that this second world conference on faith and order can approach any nearer than merely the very remote stages of organic union on any large scale. The delegates selected should therefore be those who are chosen not because they might be regarded as safe and sane as jockeying politicians playing for leading places in a proposed world-church, but because they are the greatest ecumenical scholars of their respective churches, scholars who will not suffer by com-

parison with the very best brains of the churches of continental Europe and Great Britain. In past world conferences the American churches have suffered frequently because in making up their delegations they sent the brethren who have been great war-horses in the fight for prohibition, or who are leaders by virtue of a certain type of popularity, certainly not by virtue of scholarship, or who are regarded as being quite true to that denomination's pet biases. When America took part in Scripture revision in the latter part of the nineteenth century and the early twentieth, scholarship and acquaintanceship with the tasks involved was the basis of choice. Let not our churches send a group of delegates who will prove to be fledglings or non-competents to the next Lausanne. For, be well assured that this conference, should it finally be assembled, will be a forum where only the greatest scholars with a world view will have any influential part. Those who were at Lausanne in 1927 will know that I speak the truth.

4. The American churches, other than the Protestant Episcopal, should not only be given more of a voice in the general control of the conference, but they should likewise assume a greater share of the financial support. It is such an easy matter to criticize our Episcopalian friends and to seek to belittle their efforts, but they deserve a very great amount of credit for their services on behalf of initiating conferences on unity and of keeping the subject to the front. Whether or not they are more and more drifting towards the highly sacerdotal churches, we can be assured that by joining with them in conference, the non-sacerdotally minded will thereby be brought nearer together.

5. The evangelical communions might well insist that until the sacerdotal groups agree to join with them in federal union for the furtherance of such practical tasks as federations can well accomplish without compromising the constituent bodies of such a federation, any further conference after a second Lausanne ought to be omitted. Christian federations operate on the basic idea that the persons or bodies federated are credited with having a common aim and purpose. If the sacerdotal groups will not credit the evangelical, non-episcopal churches with such an aim or purpose, then any further conferences as to doctrine or polity are doomed to failure before they start. We should throw ourselves heartily into the preparations for the coming Lausanne, filling the months before 1937 with prayer, with friendly conference, with sincere search for all the possible points of agreement, with hearty coöperation, federation and organic union wherever agreed upon, and with a diligent, sincere effort to send to that world gathering America's ablest scholars, free from bias, who, with the mind of Christ, seek only to emphasize the essential things of God, of his church, and of his kingdom.

THE CURSE OF DENOMINATIONALISM*

By REV. JOHN RAY EWERS, D. D.

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CHRISTIANITY is one of the world's major religions. It began in the person of Jesus, and its chief distinction is to be found in his Spirit. The world has seen many personalities, but it has seen only one person with the Spirit which Jesus possessed. The tendency of any institution is to suffer from hardening of the arteries. This happens as its departs from the genius of the founder. Jesus trained twelve disciples, one of whom failed in his final examination. Some of the disciples became apostles, and these created the free, early church. It is important to notice that there was a minimum of organization. It is a great mistake to teach that the church was set up in some such manner as a machine is put together. Everything was free, natural, and adapted to the peculiar needs of the time and place.

There is a story of a man who was walking with the devil. As they came to the market-place they heard a philosopher discoursing to a crowd of people. As they paused for a moment, the philosopher uttered a great truth. "Are you not afraid of that?" said the man to the devil. "That speaker has just proclaimed a great idea." "No, I am not afraid," replied the devil, "for in due time, I will inspire somebody to institutionalize it, and that will kill it." I have never had any sympathy with the tendency to organize religion in the local church; insisting, rather, upon teaching and imparting the Spirit of the Master, while leaving the people free to create their own needed and always flexible organizations. I have never had any use for constitutions and by-laws, for they are attempts to regulate, enclose, and limit the free spirit of men. Big men live greatly; little men frame by-laws.

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* A sermon preached by Dr. Ewers in East End Christian church, Pittsburgh.

When Joseph Parker was minister of the City Temple in London (a church toward which I always gravitate when in that city) he built up a great congregation, but definitely tried not to have members of his church. When a man would say that he was ready to join, Dr. Parker would suggest that he wait two or three weeks. As a result, he never had more than seventy members of a church which had, usually, congregations of not less than 2500.

The church treasurer was once asked what the weekly income of the Temple was. He replied to the question as though it was impertinent, by saying, "Only Dr. Parker and I know, and neither of us will tell." If you ask any prominent minister, he will tell you that the City Temple in London constitutes the outstanding preaching station of the world. Freedom made it great.

After about three centuries, during which the early church, in its evangelistic freedom, swept the Roman empire, Constantine, the emperor, made Christianity the state religion, which, while it gave the church enormous power, on the one hand, all but crushed its free spirit on the other. Power and organization, which were the genius of the Roman empire, were built into the Christian church, and, as a consequence, the solidly organized

Catholic church came into existence. After a time, this church split into the Greek Orthodox church of the East, and the Roman Catholic church of the West. As centuries passed, this centralized, organized, institutionalized power became worldly and corrupt, the spirit of the Master having been almost completely crushed out of it. It became necessary for Martin Luther and the enlightened reformers who preceded and followed him, to break away from this corrupt old institution, and to create a freer form. Wherever we have had state religions, such as the Catholic church in Italy, Spain, and Mexico; the Lutheran church in Germany, Norway, and Sweden; or even the Episcopal church in England—the tendency has always been toward formality rather than vitality; toward organization, rather than the Spirit of Christ.

Following the Lutheran Reformation, the Protestant church quickly divided into various denominations. Great and influential leaders arose, such as Calvin, Zwingli, Huss, Wesley, Zinzendorf, Fox, and many others. Each of these organized a separate group of Christians, upon whom were imposed a distinct creed and rules of discipline, until to-day, there may be found in the world something more than two hundred separate and distinct denominations. The tragedy is that each one seems to think that it holds a monopoly on truth. Each is separate in its existence and generally exclusive in its membership. It is interesting to note the process by which a free denomination hardens. To-day, we are witnessing a remarkable development of the so-called Community church, but already this group has its denominational journal, its denominational headquarters, its denominational secretaries; and if this tendency persists, it will be only a question of time until the movement which set out to unite churches becomes, itself, only another denomination. If, however, each unit is permitted to retain its personal freedom; if there is never an attempt to write a creed; if the association of these units is purely voluntary—then the Community church movement may be wholesome for many years to come, and perhaps the best group with which a modern church should affiliate.

What is a denomination? It has several hall-marks: (1) A denomination always has a distinct and separate creed, such as the Westminster Confession of the Presbyterian church; the Forty-Nine Articles of the Episcopal, and the Augsburg Confession of the Lutheran church. Even the so-called liberal churches, such as the Unitarian, have quite clearly-defined articles of belief. It is just as possible for a liberal as for a conservative thinker to be bigoted. (2) Each denomination has its own officers, such as bishops and secretaries, and these officers become lordly and dictatorial, managing the affairs of their separate group with a high hand. Nothing is more amusing in a minister's ecclesiastical life than the swaggering pretensions of the worldly-proud bishops and stately officers! Such men do much to maintain the separateness of denominations. (3) Each denomination maintains its separate missionary efforts—not only in its own country, but also abroad. While these separate organizations are bad enough at home, they become mere impertinences abroad—for instance, there is the absurdity of forming the Southern Presbyterian church in Northern China, and the Northern Baptist church in Southern China. But each church stoutly fights for its own separate, distinct, and overlapping rights, both at home and abroad. (4)

Every group which maintains a distinct creed makes heresy almost a necessity. Therefore, when such a talented personality and writer as Mrs. Pearl Buck, evidently one of the most influential missionaries which the Presbyterian church has ever sent to China, insists that a missionary's chief business is to live the life of Christ, allowing results to take care of themselves—when such a person emphasizes the spirit of the Master, over against the creed of her church, she is promptly told that she is not a Christian, and her resignation is accepted. Such procedure is one of the infamies of denominationalism. (5) A denomination which maintains its own headquarters with church officers, public officers, missionary enterprises, and educational institutions, must, of a necessity, have heavy overhead expenses which require many drives for money, and insist upon narrow loyalties. These are the marks of a denominationalism, and these are the reasons why we brand denominationalism a curse.

The denominational system insults our intelligence in three ways:

(1) It demands rigidity. Once the creed and the rules of discipline are fixed, there are no windows for new light. We are familiar with the controversy over evolution. This is a scientific theory dealing with the manner in which the world, and everything within it, came into existence. It may or may not be correct. Religious values are quite independent of any theory of creation. However, it happens that practically every accredited school in the north teaches the evolutionary theory. Backwoods theologians feel it to be their bounden duty to combat this theory in the name of the Bible, and therefore make themselves ridiculous. Again, the whole methodology of

Bible study has changed in educated circles, within the last fifty years. Scholars now speak of assured results of higher criticism. While higher criticism demolishes the theory of verbal inspiration, it does not undermine or overthrow a single important Biblical truth. But the hill tribes are still fiercely contending against this method of Bible study. Once a creed is written, or once a book of discipline is adopted, it is quite impossible to change either without a fight, which often results in another split. Consequently, we have several forms of Methodism, and several varieties of Presbyterians, as well as several types of Lutherans.

(2) The denominational system insults our intelligence by forcing us to conform to authority. Freedom is denied. Members cannot think or behave as seems to them right—but only as the church commands. Until recently the Methodist church had rigid laws applying to dancing, theater attendance, and the playing of cards. Priests and preachers, bound up in the system, interpret and enforce the authority to which they are committed. Here again, the freedom which was in Christ is destroyed.

(3) The system breeds confusion and waste by overlapping parishes. In Bryan, Ohio, a representative county-seat town of 4500 inhabitants, there are fourteen denominational churches, and, as a result, many are weak and sickly. In our own East Liberty, there were, until recently, at least fifty-seven different churches. To maintain all of these separate religious organizations, each of which is contending stoutly for the "faith once for all delivered to the saints" demands a criminal waste of the Lord's money. The church of the future will have a broad-minded ministry for the people of a community.

It will maintain a beautiful plant. It will provide a minister of music who will teach music to all who attend. It will have on its staff experts in religious education. It will maintain men and women who will call upon the people of the community. And it will maintain one or more preachers who will devote themselves to their particular and exacting task. Because the denominational idea demands rigidity in thought, authority in action, and produces overlapping in service, we condemn it as a curse, as an outgrown institution, as a hangover from a past period.

Because many denominations continue to exist, the Protestant church at large is becoming weak. Everywhere, we see individual units going out of business. In the rural communities, and in the small towns, the denominational idea has gone far to destroy the value of religion. In the cities, the merging of different churches has become one of the hopeful signs.

The progress of the church of Christ may be compared to that of a river. The church began as a pure, copious spring in the life of Jesus. Swiftly it moved out into the all-conquering early church. Then it was influenced by Hellenism, for the culture of Greece, with its philosophy, manners, and customs, had much to do in coloring the waters of early Christianity. Immediately following this, the powerful influence of organization at Rome became apparent, and as the river widened and deepened through the centuries, it was still further contaminated by the muddy waters of denominationalism. The pure stream which began with Christ ended in a river which was polluted and which produced sickness. The cry, therefore, "Back to Christ" has been ringing in our ears for many decades. Men and women of courage, insight, loyalty, and spiritual passion, have for a century been calling for the spirit of Christ; for his freedom, for his love, for his emphasis upon personality, for his devotion to human service.

Those who hold to the rigid, machine-like conception of the Christian church; who regard it as a government with constitutional laws—oppose all freedom by pointing to the fear of anarchy. They insist that if rigidity and authority are taken away, only anarchy would be left in the modern church. They cry out against the so-called free-lance. It is well to remember that Jesus himself was a free-lance, having torn himself free from the cords which would have bound him to the fossilized religious system into which he was born. If you are examining the Sermon on the Mount, you will find him saying, again and again, as he snapped these ties, "You have heard from those of old time, but I say." Thus he created new channels for their faith. Even anarchy is better than death, and whatever may be the result, we can do nothing less than cast our vote for tolerance, for freedom, and for inclusiveness. In that direction life is to be found.

Pittsburgh, of all cities, needs a free church. In our years in this city, we have found scores of cases of intelligent young people, scholars, high-school and college professors, who have vigorously rebelled against the old creeds, against the religious dogmas, against the swaggering bigotry of the religious organizations in general, in our city. Pathetically, these people reach out for a church which only asks them to live and imitate Christ, to the best of their knowledge and ability. If the attractive Christ were only lifted up, he would draw all of these men unto himself. They want no iron band to bind their foreheads. They want no ropes to tie them under absolute authority. They will tolerate no denominational cage for their imprisonment. They are sick of the overlapping parishes, tired of the jangling creeds, weary of the exclusiveness of separate denominations.

You say that we need authority. That is true. Jesus is our authority. All authority in heaven and in earth has been given our Master, even Christ; and to him only we swear undying allegiance. With all my heart, with all my mind, with all my strength, I give myself to him, but I will not allow any man to come between him and myself. My sacred right is to meet my Master face to face.

Jesus, alone, has the right to lay down the rules for his church. But the remarkable thing is that he did not delight in making many rules. He gave us a commendable example. He lived the beautiful life. He loved, served, taught, healed, died, rose again, lives forever. We follow in his steps; we imitate him as far as we are able. We are asked to take up our cross and follow him. Christianity is a way of life, not a book of discipline, not a dry and dusty creed.

Our church has only one head—Jesus the Saviour. "One is our Master and all of us are brothers"—equal and humble. Passionately we love our Master; for him we live; for him we are willing to die. His cause is our reason for existence. Everything is secondary to his desire. Because we adore our Saviour, we have an inclusive place for all of his other followers. The doors of our church are as wide and as high as the gates of heaven—because it is not our church, but his. We are not exclusive, but inclusive—we are happy in the fellowship of Christ's men.

Tolerance is written over our doors. It is a "union of all who live in the service of all who suffer." "Come with us and we will do thee good."

Dear Heavenly Father—Teach us, thy children, to love thee, and to love all of our fellow Christians. Teach us to live beautifully together. We pray for religious freedom. We have seen free water confined in cisterns until it became stagnant and deadly; we have seen the sweet, free air locked up in rooms until it became foul and unhealthy. Give us religion free as the bounding waves of the sea, free as the pure water that gushes out of springs in the hill-sides. Give us religion free as the winds that sweep over mountain peaks and that sing in the riggings of ships at sea. We cannot be too free as long as we are bound to thee in loving devotion.

For thee we sacrifice every earthly ambition, for thy sake we cast away every besetting sin. To thee we pledge our eternal loyalty. O grant us, now, thy blessing; through Jesus Christ our Lord. Amen.

"REUNION"---CHRISTIAN UNITY AS CATHOLICS SEE IT

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SINCE the unifying principle of any society lies with the social authority, it is clear that, in the church, this unity of faith can depend on nothing other than the authority of the church, *i. e.*, for practical purposes to-day, on the living authority of those sent by Christ to exercise his authority in teaching all nations, and in governing and administering Christ's kingdom on earth.

Much that is relevant might be added touching the extent of this unity of faith. But the unity of faith of the universal church is a unity of which the peculiar, and proper, and causative principle is the authority of the church.

That is the supremely important element in Christian unity as seen by Catholics. It is a fatal mistake to imagine that unity of government exists in the Catholic church merely because Catholics are united in their faith, in their beliefs. The unity of the church would then be something quite fortuitous. The unity of the universal church is there because Christ put it there, and Christ keeps it there. Ten thousand schisms cannot affect it; the unity of government is something far more than an integral component of the threefold unity of faith, communion and government. It is the generative and conservative principle of the other two. It produces them and it keeps them in being.

On any other basis, either or each of those two together might or might not be a unity of fact. They would certainly be accidental, fortuitous, unstable. And the constitution of an unfailing church, founded by an efficient God for a declared purpose and with declared prerogatives, does not tolerate those epithets. Christ did his work capably and effectively. His church is secure in her unity of faith and of communion, because these things spring from and are preserved by her unity of government. What secures this last? Christ, and Christ only. It is the authority of Jesus Christ himself living in his church.

In this matter, therefore, the term "reunion" is a mischievous misnomer. It oozes with slippery fallacies. And that is why the average Catholic who enjoys the neighborly acquaintance of earnest and thoughtful Anglicans, finds proposals for "reunion" so hopelessly incoherent and disappointing.

No good can result from misuse of terms. So we may claim academic freedom to say, without any sort of harshness, that the Catholic cannot concede that the Anglican church, for instance, is really a *religious** society at all.

As every society must possess unity, so a religious society must possess religious unity. The bond that binds the members into a religious unit must be a religious bond. And the Catholic cannot see in the Anglican church any religious bond at all. A bond, by the way, is something that binds, with an objective cogency of its own, over-ruling subjective inclination. It is much more than mere opinions held in common, for these can be disastrously subjective and inconstant.

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*Italics the author's.

That some of the activities of the Anglican church are concerned with religion is evident enough. But scores of other things which are not religious societies are concerned with religion: parliament, for instance, the cinema, sometimes, the admiralty, the war office, the press. (Was it *Punch* who spoke of "the *Daily Mail* and other religious papers"?) That the Anglican church has also a certain *social* unity must also be readily granted; but this unity is not a religious unity, because it does not depend on, it does not spring from religious principles or religious authority.

Whatever unity there is in the Anglican church is a completely natural unity of this world. It is a unity which springs from state control, from nationality or national allegiance, from some sort of national contact or descent, from a certain reaction against papal claims, from an agglomeration of all these things; all of them more or less reasonable, doubtless; all of them subjectively honorable, doubtless; but all of them things of Cæsar, things of flesh and blood and money and human opinion, things of this world. And it is precisely in this detail that Christ's kingdom is not of this world.

There is also, of course, in the Anglican church, a certain agreement of opinions or ideas touching religion. But the limits of that agreement are notoriously undefined and uncontrolled; and the agreement itself is very fluctuating, very subjective, and entirely fortuitous. Whatever unity there is in the Anglican church is accidental, and in the last analysis personal. In the aggregate it is a thing of this world, dependent for the time being upon state establishment and support, dependent, absolutely, on the accidents of civil society, wholly accidental, fortuitous, unstable. Again and again, this is not the unity of the church of God.

Christian unity goes deeper than doctrinal agreement, or the staff-work that solves administrative problems. It is a question of authority and of submission. "Whatsoever thou shalt bind on earth shall be bound in heaven." It was a perfectly sane and practical Man speaking, and that Man is Almighty God.

Here, then, is Christian unity, not a mere ideal for future achievement by concerted Christian action; but existent now, living and working—the possession of every member of Christ's church, by the very fact of membership. And membership implies acknowledgment of the social authority. Those who reject the social authority and drop their membership do not destroy that unity; they merely leave it behind. It remains intact while they wander free in the wilderness of confusion.

But confusion of that sort brings a wicked waste of human welfare, and our non-Catholic friends are perceiving it. Bitter experience and menacing portents are at last teaching them, dangerously late, what they would never have forgotten had they never departed from Christian unity. So they seek to put order into this confusion by coördinating their forces—intellectual, educational, ethical, emotional, financial—into a common effort to serve their fellows, and to ward off at least the worst of the graver evils now urgently threatening.

All honor to them for their motive. But their motive is not Christian unity. Christian unity is not even their objective aim, nor is it the means which they are using. Christian unity stands elsewhere intact and efficient. It is available to every one of them; and they would find that the work at which they are now fumbling so bravely and pathetically, is already achieved.

But Christian unity travels further than the security of peace and civil society. It takes that in its stride. The religion whose final end is the security and peace of civil society puts man in place of God. And that is not the religion of Christ, the Christian God, who became a Man because he loved mankind.

Mankind does not need Christian unity. But it is a mockery of mankind's need, to foist upon it a spurious religious unity deriving parasitic sustenance from a unity of the natural order, national, political, financial, sentimental. Christian unity is fundamentally and primarily a unity of government under the authority of Christ, having no foundation in things of this world—as thoroughly complete and vigorous and efficient in the catacombs, when the power of Cæsar was bent on its destruction, as it is to-day when princes might be tempted to use it as a tool if they could. It transcends all the boundaries of nations and of empires. It is independent of their variations, untouched by their vicissitudes. And mankind needs it. For it is the means which secure to mankind the information, the commands, and the advice of Jesus Christ.

Not from Christian unity, then, do Catholics stand aloof, nor from any cause that would promote man's welfare. We stand aloof from the folly that would replace Christian unity by something spurious. Such folly, however unwitting, is cruel to mankind and disloyal to Christ. We will not take the name of Christian unity in vain.

—*The Clergy Review,* London.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Protestant Missionary Boards Block the Way

The missionary boards which form the Foreign Missionary Conference of North America have just launched one of the most ambitious efforts in their history to stimulate support. A series of conferences is being held in twenty-nine cities, starting in New England and to reach as far west as Lincoln, Nebraska, and as far south as Oklahoma City. At these cities six distinguished leaders from abroad, reinforced by Dr. Robert E. Speer, Dr. John R. Mott and various board secretaries are to address mass meetings and denominational groups. Sixteen similar meetings, held following last Easter, are reported to have had a total attendance of at least 150,000 people.

Here, surely, is one of the greatest opportunities ever placed before the official agencies of the churches to prove to their constituents that they are fully aware of the realities of the contemporary world and are conducting their work in the light of those realities. Yet there is reason to fear that this great series of meetings actually represents an effort on the part of the mission boards to distract the attention of church people from the most obvious reality in the mission world to-day, and to create the illusion that mission work can prosper by acting as though something did not exist which not only does exist but which overshadows the whole world of missionary activity. That "something" is, of course, the laymen's missionary report.

This impression of the desire of the boards to escape, as far as possible, from dealing with the issues raised by the laymen's report is heightened by the contrast between the program announced for this series of conferences under board auspices and the program announced for the series of conferences under the auspices of an unofficial committee of laymen and ministers which is to reach between thirty and forty cities during the next few months with a study of the contents and implications of "Rethinking Missions." The meetings fostered by the boards are to be, in the main, conventional platform rallies which, according to the official announcement, are "not intended to answer the laymen's report, or to furnish propaganda for it." While it is declared that "there will be no disposition to evade any issues raised by that report," it is clear that the boards do not intend to deal with those issues of their own accord.

In contrast with this it is encouraging to discover that a "National Committee for the Presentation of the Laymen's Foreign Mission Inquiry" has been formed which is to conduct a series of one-day meetings in from thirty to forty cities for the specific study of the laymen's report and its supplementary fact-finding data. Dr. Ernest G. Guthrie, executive director of the Congregational city missionary society of Chicago, is chairman of this committee, which includes about a hundred representative Protestant leaders, both lay and clerical. Working in most cities through unofficial local groups, the committee plans to send members of the laymen's appraisal commission, together with a few of the fact-finders, to explain the contents and implications of the report in meetings largely discussional in character. Meetings of this sort were held in New York, Chicago, and in one or two other places last winter, which led to a demand that they be reproduced in other key cities. Professor Hocking, of Harvard, the chairman of the lay appraisers, opened this series of studies in Bangor, Maine, recently.

It is now a little more than a year since the laymen's report was made public. It is not a perfect document; some of its most obvious and serious shortcomings have been discussed at length. But it is certainly an important document, and the issues which it raises are genuine issues. Having been thus once clearly defined, they must be dealt with. Unfortunately, the mission boards have so far followed a line which has made it seem that they resented the raising of these issues, and that they hoped to deal with them only by ignoring or postponing them until they might be forgotten. So far as we know, there has been no important effort to put into effect a single one of the major recommendations of the laymen's commission. Yet a board secretary who has stood out as one of the few to support the report said within the last few days, "We have gone as far as we can along the lines asked by the laymen." "As far as we can" means, in actuality, no distance at all.

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For the boards to hold a national series of united foreign missionary conferences in this year 1933 without putting the laymen's report squarely in the foreground of the picture is on a level with the efforts which some church colleges made in the 'eighties and 'nineties of the last century to teach science as though Charles Darwin had never written *The Origin of Species,* or the present effort of some schools to teach economics as though Karl Marx had never written *Das Kapital.*

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Denominational missions are failing because denominationalism has worn itself out. The laymen's report offers the boards a providential occasion to save the missionary enterprise by bringing to the churches a realization of the blight which their denominationalism is casting upon this passion flower of the Christian faith. In the crisis which Protestantism is facing, the mission boards are in the most strategical position of all our ecclesiastical leaders. If instead of receiving the Laymen's report with gloved hands they would accept it as a challenge to their courage and their vision, and would set out to do something about it, they could not only save Christian missions but usher in a new day for the Christian church.

[From *The Christian Century*, Chicago.]

Federation versus Union in India

There are still some people in South India who think that a federation of existing churches would be a better step to take now than to attempt to form an actual organic union. In a federal union they think each church can retain its own organization and its own rules and regulations while having friendly relations with other churches which still retain their organizations.

There has undoubtedly been a very great movement toward fellowship among many of the Protestant churches. Whereas 75 years ago there was practically no fellowship between sister Presbyterian, Lutheran, or Methodist churches, to-day there is a deep and genuine fellowship among these churches and in a multitude of cases ministers go freely from one denomination to another as do church members. A family moving from a place to another where they had been members of a Presbyterian church will not hesitate to join either a Congregational or a Methodist church in a place to which they go, if there is no Presbyterian church there. So in any of the leading Protestant denominations at present many members will be found who have come from many other denominations.

This is, of course, to a very large extent a genuine movement for church union and is in a large part the reason for discussing organic union at this time. The question remains, however, what gain there will be in any federal union.

The Federal Council of Churches in America comprises nearly of all of those Protestant denominations that have resulted from the Reformation of the 16th century. The Protestant Episcopal church and certain of the smaller sects which are offshoots of the various denominations, are the only bodies not included in the Federal Council. The Federal Council through its officers speaks on behalf of all its members expressing their own mind on such subjects as peace, temperance, labor, and industry. It is forbidden by its very constitution to deal with those theological doctrines that are peculiar to the various churches and it cannot commit any church to any course of action. It has not brought any two churches into intercommunion who were not in that relationship before entering the Federal Council. There are Presbyterian, Congregational, Lutheran, Baptist, and Methodist churches in that Council, but even though they are members of that Federation some of these bodies do not have intercommunion with each other. We know of no federation that has actually changed the relation between two denominations on that score. We cannot conceive either of a federation that might be planned here in South India that would give intercommunion between Lutherans, Baptists, Episcopalians and others. These bodies would definitely repudiate any such practice and would not enter into a federation if those practices were to be carried out. The difference between organic union and federation lies right there. In organic union those who are negotiating must face all the problems involved and must come to a mutual conclusion with reference to these matters. Federal union ignores these differences and permits bodies to continue much as they are and therefore is not an improvement over our present situation. Federation will not solve our differences or difficulties. Organic union begins with that purpose in view. It must bring together those who are now separated and must result in one organization within which all members have equal standing and equal rights and does therefore result in intercommunion and fellowship.

[From *Church Union News and Views*, Madras, India.]

What Is Happening to Sectarianism in China?

Sectarianism is part of the baggage Protestantism brought to China. When brought in no one paid much attention to it. In recent decades, however, it has been the target of critical fulminations. Both Chinese Christians and missionaries still often shoot at it. The majority of them doubt its usefulness and many of them deem it a hindrance to the progress of the faith. Attempts to substitute some form of Christian unity therefor have come mainly out of missionary minds. So far as we know, even when most earnestly criticizing it Chinese Christians have never presented an alternative for it. It does not appear to have been an outstanding emphasis in Christian propaganda. When Protestants first came to China they carried on their accustomed ecclesiastical activities without thinking overmuch about it. And even since they have thought about it, sometimes vehemently, this has not as yet resulted in any effective scheme to get rid of it so far as the church as a whole is concerned.

One would expect, in view of the many fierce bombardments directed against it, to find sectarianism about ready for the archives of church history. Quite the opposite is the case. That fact must be admitted. So far as ecclesiastical forms and unification are concerned sectarianism is still the mode in most Protestant groupings in China. There are, it is true, union churches, conferences, experiments in worship and institutions where the ecclesiastical forms show only a vague resemblance to the situation out of which they have come. Yet we still see national Christian gatherings where sectarian influences prevent the celebration of a common communion service. Sectarianism is not defunct in China though one occasionally hears what sounds like a funeral oration over it. It looks like an unwanted habit from the past which Christians wish to discard but which wish has not yet acquired sufficient momentum to realize itself. We wish we could do without it but let it go on nevertheless!

Are there, then, any under-surface and perhaps dissociated influences that tend to undermine it? Is there enough explosive in the fulminations and wishes to blow it up finally? Is the trend in Protestant thinking and attitude, in short, towards or away from sectarianism in China? A brief outline of such undermining influences as are merging into a trend are herewith given.

The problem of Christian unity was from 1907 on usually on the agenda of national Christian conferences. As a result there were developments in denominational consolidation and ecclesiastical unity, the latter as exemplified in the church of Christ in China. But for about two decades now this subject has been dropped from the agenda of national gatherings. At the present it is not a subject of discussion on a nation-wide scale. Outside the activities of the church of Christ in China the denominational groups do not get together to discuss it. There has thus been a decided slackening of attention to the problem in general. In consequence sectarianism as such receives little attention in those national gatherings where the eventual discovery of a solution thereto alone seems possible.

It is equally true that at present the creedal and theological aspects of Protestantism are not the subject of discussion between its different groupings. The divergencies remain. General controversial bombardments are, as we have pointed out previously, conspicuous by their fitfulness. Here, then, is a large field of thought and feeling to which little attention is being given in the way of discovering agreement on what might be commonly-held essentials. Thus again the issue of sectarianism is also left on one side. Does this mean that it is now of such minor importance that no one cares to discuss it at length?

In South India the movement for Christian unity has gone so far and involves church orders so divergent that the problem of church order as such is a very live issue among Indian Christians. In China we have no such issue! The various church orders are going on. But church orders, if discussed, is a topic for home circles only. Thus no attempt is being made to discover what disposal might be made of this, one of the most difficult fastnesses of sectarianism.

Christians in China are not, therefore, making any effort to solve the problem of sectarianism. Oratorical fulminations are the limit of their effort. Of organized effort to find a substitute therefor there are no signs. That interest therein will be revived seems doubtful also. So far as China is concerned sectarianism is a moribund issue.

That sectarianism thus finds itself subject only to impotent wishings is due to three specifice undermining influences. First, interest in the whole question is anemic. There is no dynamic interest either for or against it. Even criticism thereof has lessened. The Christian mind is willing to let it go by default. They live with it but seem indifferent to its fate. Certainly this does not promise that it will become a permanent basis of the church in China. It is a Protestant habit likely to die through neglect. Second, either in connection with its continuance or elimination no creative thinking is in evidence. An aspect of Protestantism that stirs no creative thinking does not seem to have much of a future before it. Third, the modern trend in Protestantism in China is toward coöperative service rather than towards theological, creedal or ecclesiastical unification. Coöperative service brings Christians together apart from their sectarian relationships. National Christian gatherings of recent years have much to say about this unified service. This decidedly works against the long continuance of sectarianism. While, therefore, sectarianism in China is going on it is destined to go out. When it will go out, however, cannot be foretold.

[From *The Chinese Recorder,* Shanghai, China.]

Four Reasons for the Coöperative Movement

(1) The age of individualism is long past, and life is now highly complicated by specialization and the division of labor. (2) The *laissez-faire* policy of isolation has lost the power to adapt itself to modern conditions, and it has become necessary to have system and social organization, which in perpendicular relations becomes a system of laws for the protection of society and the control of self-interest, and in horizontal relations becomes the organization of the coöperatives. (3) As we become socialized and systematized it has become necessary to deal realistically with abstractions. The religionist who preaches religion as an abstraction, even while speaking of religion as having no relation to economics, is forced to cope with the realities of the economic problem in daily life, if he is to be worthy of his profession. (4) Thus, the movement of economic value shifts more and more from a simple materialistic activity toward occupational and humanistic economics.

To recapitulate in detail: (1) The more machine civilization and capitalism develop, the more the simple money-economics, of mere food, clothing and housing, evolves into vocational economics. This is because of the emergence of large cities. Great cities have to provide daily bread for many millions. City-occupations are highly specialized because of the variety of human cravings. New fashions constantly create new industries, and render old ones useless. Unemployment increases more and more on this account, and is omnipresent even during prosperity.

The only way to eliminate this evil is to create new economic organization to fit the new conditions, the four new conditions above enumerated. The new economic age being the age of humanistic vocational economics, it is necessary to plan a coöperative society based on human standards. This is the first reason for the Coöperative Movement.

(2) Since our present age is developing from individualistic economics into mechanistic specialization, or deterministic socialism, there is the necessity for again transforming this mechanistic determinism into humanistic social-love. This is the second reason for the Cooperative Movement.

(3) Capitalistic systems of exploitation provide for the increase of the private profits of the privileged classes, by means of a clever utilization of the human and social aspects of the present economic organization. They take advantage of its lack of system and lack of control for the sake of more and more exploitation. Therefore, it is necessary to move toward an economics based on cooperative humanitarianism and away from the economics of profiteering and exploitation. This is the third reason for the Coöperative Movement.

(4) Through the coördination effected by the cooperatives, it will be possible to resolve the confused muddle of modern city and machine economics and make it over into a new organization with constructive control.

Meanwhile, we all must attain to the spirit of self-sacrifice, the opposite of self-interest. This self-sacrificing spirit does not exploit the imperfections of others but rather gives itself to assisting and supplementing them. In the new society, economics must be socialized. This is the fourth reason for the Coöperative Movement.

Sacrifice and the Coöperatives

It is often asserted that if this spirit of self-sacrifice exists on the part of individuals, there will be no need to start the coöperatives. That is a fundamental error—an over-simplification in this age of large cities, great factories and huge banking systems. Of course sacrifice is needed, but unless this spirit of sacrifice is concretely worked out in an economic system, even the spirit of self-sacrifice itself, precious as it is, may become a means of increasing unemployment. Suppose, for instance, a given small factory is suffering from economic shortage. Suppose that people with the spirit of sacrifice now offer themselves to work for it for very low wages. This naturally displaces the regular employees, who thus are out of work. The employer is helped by this self-sacrifice, but a great number of employees are thus forced into the class of the unemployed, and have to rely on the help of other self-sacrificing persons for relief. Such unorganized sacrificial love is therefore cheap, and does not carry out Christ's redemptive purpose. If we would live up to Christ's Spirit, we must organize the coöperatives.

Christ's Spirit as the Basis for the Coöperatives

It is of course a mistake to expect the ideal society to arrive through the coöperatives alone. We must purify our lives through the Spirit of Christ, eliminating immorality, riotous living, drinking, speculation, etc., and restrain human desires which do not work for the realization of permanent values. Unless we thus restrain useless desires, we shall not be able to abolish useless occupations, and unemployment. Production must be limited to the needs of consumption. Thus, vocations will be stabilized and unemployment eliminated. The sum of the matter is that the only way to have security, employment for all, and the abolition of exploitation, is through the coöperatives.

Seven Varieties of Coöperatives

There are seven kinds of coöperatives: producers, utility, marketing, consumers, credit, insurance, and mutual aid coöperatives. The first two kinds are organized on the basis of production: marketing coöperatives on exchange; credit coöperatives or credit unions on the circulation of money; consumers' coöperatives on the basis of consumption; insurance coöperatives on a variety of insurances; and mutual aid coöperatives to meet the emergencies caused by fire, flood, earthquakes and such natural calamities, and various individual catastrophes. The motive underlying all of these seven kinds of coöperative activities must be that of helping one another.

When mutual aid is organized on the coöperative basis, social welfare work needs no longer to depend on the charity of the rich. The mutual aid society, medical coöperatives, unemployment insurance, and even educational coöperatives, can all be financed by means of the profits derived from the consumers' coöperatives.

Three Systems of Coöperatives

The Rochdale and Moscow plans are both primarily plans of consumers coöperatives, while the German plan of Raiffeisen is primarily a credit union. The Rochdale system divides the profit among the members; the Raiffeisen system reserves the profits to loan them to the needy without security; the Moscow system uses the entire profit for government expenditures. Each system has its own practical advantage, but I think the Raiffeisen system the most Christian among them. The Rochdale system, however, if adopted in part, is available for educating and deepening the culture of its members. The Moscow plan is too bureaucratic and liable to abuses.

In our opinion, even in the consumers coöperative, the profit may well be divided into three parts: (1) for the reserve fund; (2) to refund to the members; and (3) for welfare work. This is our present practice in our own coöperatives.

International Coöperatives and a Warless World

Coöperatives need not be merely the small scale enterprise of one nation. The organization of the Coöperative internationally will do away with worries about "free" or "protected" trade. Such a contract for a definite period of time between nations stabilizes home trade. All phases of production, consumption, credit and utility within the nation are thus given security through international trade which becomes more and more highly organized. Thus, world-wide unemployment will decrease, panics be abolished, and wars cease. Through the stabilization of international trade attained by means of the coöperatives and through such economic planning alone, will these desiderata be attained. And only those gifted with the Christian spirit will be able to carry out such a plan. The solidarity and service taught by the Christ-spirit builds the fundamentals of the Coöperative Movement. Unless social economics is based on the Christ-spirit, unemployment and panics will not become preventible. Unless even communism depends on Christ-love for the purification of desire and the inculcation of the spirit of broadly human solidarity, it will be impossible to abolish unemployment.

The present economic mudle of Europe proceeds from the lack of the coöperative consciousness on the part of those who carry on its major economic activities. So long as capitalism and private profit are thought of as unrelated to religion, unemployment and panics will continue to recur. There is but one way to save the situation, through coöperatives based on Christ-spirit.

[From Dr. Toyhiko Kagawa in *The United Church Review*, Saharanpur, India.]

Church Union in America During Twenty-Five Years

During the twenty-five years history of the Federal Council of the Churches of Christ in America the number of denominations affiliated with it has been happily reduced by the consummation of several church unions. In 1911, the Free Baptists began a merger with the Northern Baptists. In 1920, the Welsh Calvinistic Methodist church united with the Presbyterian church in the U.S.A. In 1922, the Evangelical Association and the United Evangelical church combined to form the Evangelical church. In 1931, the Congregationalists and the Christians united in the "Congregational and Christian" churches. Other unions in which the Council has had a vital interest were the formation, in 1918, of the United Lutheran church out of what had previously been three separate groups and the creation in 1923 of the United church of Canada combining Methodist, Presbyterian and Congregational bodies.

When one surveys this record of six important unions in American Protestantism in a quarter of a century, his pessimism over what has been called its "congenital divisiveness" begins to disappear. It seems clear that the pendulum is no longer swinging toward further separation but toward union. Most of these unions have been mergers of denominations that were fairly similar in doctrinal background, type of worship and form of government. In other words, the movement toward union starts in the combining of those groups that have no differences important enough to keep them apart. This is as it should be. It is within each family group that unity should begin.

Still another union—and one of the most significant —between two constituent denominations of the Federal Council became assured last month when the Evangelical Synod of North America in its quadrennial conference in Cincinnati voted unanimously to unite with the Reformed church in the U.S. The resolution on the subject expressed the profound conviction that the two bodies are "founded and grounded on the same essential Protestant doctrines of Christian faith and ideals of Christian life." The General Synod of the Reformed church had unanimously voted in favor of the merger at its triennial meeting in Akron last year. The unanimity in both gatherings is a most inspiring thing.

While not itself an agency for organic union, the Federal Council is constantly creating the conditions out of which union can naturally come. By bringing the different denominations into fellowship and coöperation in common tasks, the council is ministering to the mutual understanding and the oneness of spirit which alone can make union possible or truly significant.

[From *The Federal Council Bulletin*, New York.]

The Union of Universalists and Unitarians

At the recent general convention of the Universalist church, a further step was taken toward giving reality to the so-called "Free Church of America" and also toward achieving that union of Universalists and Unitarians which has been under consideration intermittently for the last quarter-century. The Universalists voted by a large majority—though not so large as that given by the Unitarians at the meeting of their association last May—in favor of joining the Free church. The opposition appears to have come from a group which is relatively conservative in theology. The preamble to the articles of the Free church affirms that "unity of purpose is the bond of highest religious fellowship," defines that purpose as "to serve mankind in a spirit of mutual good will," and not only includes no statement of theological belief but makes no mention of God or Jesus. Back of the criticism of this preamble doubtless lies the fear that it represents a surrender to the humanists. Only a small percent of the Unitarians hold a non-theistic humanist position. The great majority are theists who are unwilling to make any formulation of their faith a test for others, even for non-theists. And apparently this describes the majority of Universalists also. The Free church of America still remains a project rather than an entity, but it will gain in reality as the coöperative enterprises of the two denominations multiply and as (and if) these are carried on in the name of the new body rather than in those of the two old ones. Already there is coöperation, or approaches toward coöperation, in publication, religious education, church extension and missions. It should be understood that the Free church hopes to unite not only the two denominations which have voted to enter it but liberal Christians generally. But so far there have been no evidences of response to this wider hospitality.

[From *The Christian Century*, Chicago.]

Unity Movements in England and Scotland

We are glad to be able to report a very definite movement toward church union in both England and Scotland. While the consummation of these movements is by no means close at hand the foundations are being laid on which such a structure will hereafter be raised. There are very significant aspects in both the movements for union between the Presbyterians and Congregationalists in England and in the conversations between the church of Scotland and the church of England. In the former case it is evident that the young people especially demand that there shall be union. They can no longer see the necessity for the differences that exist between the Presbyterian and Congregational churches and therefore ask that these shall be one.

In Scotland the church of that country has taken a very significant stand in asking that in the conversations between themselves and the church of England there shall be a clear recognition of the validity of their ministry and their sacraments. The church of Scotland would be lacking in self-respect if it did not ask for this recognition. Its history is as honorable and as definite as that of the church of England and whereas it adopted presbyterianism in place of episcopacy it has always maintained that its ministry and its sacraments are loyal to the unbroken line of spiritual descent from the Lord himself. This demand on the part of the church of Scotland will place a heavy responsibility on the church of England. Nevertheless we cannot but believe that the church of England will rise to the occasion and frankly admit what the majority of that church believe in their inner hearts. Judged by the Lord's own standard, 'By their fruits ye shall know them,' the church of Scotland may be as certain of her ministry and sacraments as any church on earth and we have no doubt that the church of England will accept the Lord's standard in this case.

The metaphors of courtship have been playfully employed more than once in relation to the "conversations" between representatives of the Congregational churches and the Presbyterian church of England. Such metaphors are perhaps a little embarrassing. They suggest an ardor on one side and a coyness on the other which do not altogether represent the facts of the situation. It would be nearer the truth to say that both these churches are in love with the fair ideal of Christian unity, and each is desirous of serving that ideal in some practical way. There are certain differences of temperament in the two churches, and no particular conclusion need be drawn from the fact that the Congregationalists have shown hitherto more eagerness, or less caution, in their approach to the "practical way" of a Congregational-Presbyterian union—or alliance, or understanding, or whatever may be the outcome of conferences which have now, happily, become "official" on both sides. The Congregational Union Assembly appointed on Tuesday of last month a committee of twelve to meet any similar committee which might be appointed by the Presbyterian Assembly. The Presbyterians two days later appointed their "similar committee"—very graciously changing a majority vote into a unanimous one as soon as it was seen that there was a large majority in favor of conference. Nothing but good can come of "exploring the avenues," even though none of the avenues should prove to be a Lovers'-lane leading to matrimony.

[From *Church Union News and Views*, Park Town, Madras, India.]

Supplementary Ordination?

In a recent article in *The Living Church,* the Rev. Dr. Gardiner L. Tucker proposes a new canon which would translate some of the fair words of the Episcopal church into action and permit the ordination of ministers of other churches with a service that would admit that they were previously more than mere laymen. The Lambeth Conference of 1920 agreed that the non-conformist ministries were in their several spheres valid ministries of the universal church. It even proposed a "mutual commission," not quite venturing to use the term "reciprocal ordination." If the experience of the church, and surely its earliest history, provides evidence of the validity of both congregational and presbyterial ordination, why should not the Anglican priest be willing to be "commissioned" by congregation or presbytery, if the non-episcopal minister is ordained by a bishop?

This sounds plausible enough, especially to those who believe that we can have unity only with orders that no one can dispute. But this proposal reveals the chief fallacy of the argument. For as the Anglican priest would regard his "re-ordination" by presbytery or congregation as on the whole an unnecessary and empty formality, the "dissenter," so long as he is true to his principles, would regard episcopal ordination in the same light. We cannot escape the vital issue, which is whether ordination is primarily a spiritual matter, to which bishop, presbytery or congregation gives formal and official sanction, or whether it depends primarily upon an episcopal ceremony. St. Paul believed that he was ordained by Christ, whatever the "pillars" at Jerusalem might think of it. Any "non-conformist" with any respect for his ministry or any reverence for the Spirit of God, would hardly consent to a re-ordination—the proposed canon provides for his confirmation, thus almost denying full membership in the Christian church—however many concessive bouquets for his "valid" ministry might be woven into the service which implies that he really has not been a true priest of God.

We can understand the aptitude of the Catholic who believes that the grace of orders must be conveyed through the hands of a bishop, and we can understand that of the Protestant who believes that bishop, presbytery or congregation, as a matter of order, publicly sanctions that which it believes the Spirit of God has already begun. We can understand, as will most Protestants, the stand of the new church of South India, that all regular orders of certain churches shall now be recognized as valid, but that after a certain date—again, merely as a matter of uniformity—all ordinations shall be episcopal. But ministries are either valid or not, and the phrase, "valid, but defective," upon which Lambeth still insists, seems to us to mean, "God and the saints are all satisfied with this ministry, but we are not."

[From *The Churchman,* New York.]

The Lausanne Movement: Its Past, Present and Future

The present economic muddle of Europe proceeds from the lack of the coöperative consciousness on the part of those who carry on its major economic activities. So long as capitalism and private profit are thought of as unrelated to religion, unemployment and panics will continue to recur. There is but one way to save the situation, through coöperatives based on Christ-spirit.
aim is to discover, face and overcome the obstacles to the full organic unity of Christendom.

It follows that it is not the duty of the movement to devise and adopt a scheme of reunion. Reunion will have to be achieved by the churches themselves. But the churches are hindered by ignorance of one another's beliefs, by misunderstandings which have grown through the isolation of church from church. The Faith and Order movement exists to enable the churches to explain themselves to one another, in the hope that when the misunderstandings are cleared away, the genuine differences of conviction will be found to be less in number than at first appears. But what of these genuine differences of conviction themselves? Can they be reconciled within the fellowship of one united church? That only the future can shew, and only the churches themselves can decide the question. Our movement will have played its part if it can help to shew them the way.

The Past

After many years of preparatory work (in which a leading part was taken by the late Robert Hallowell Gardiner, to whose zeal and devotion the movement owes more than can be expressed in words), the first World Conference on Faith and Order met at Lausanne in the summer of 1927, under the chairmanship of the Right Rev. Bishop Charles S. Brent, D.D. There were over four hundred delegates present, representing more than a hundred churches. The conference sat for two and a half weeks, and issued a report stating what measure of agreement it had been possible to reach.

The conference ordered this report to be referred to the churches concerned, with a request that they should consider it and express their judgment upon it. There was also appointed a continuation committee of 104 members with Bishop Brent as chairman and the Rev. Dr. Alfred E. Garvie as vice-chairman, to receive and consider the responses of the churches to the report, and to take such further action as should be advisable to further the cause for which the conference stood. Thus was launched the continuing endeavor which has come to be known alternatively as "The Faith and Order Movement" or "The Lausanne Movement."

From 1928 to 1931 the continuation committee met annually: once in Czechoslovakia, twice in Switzerland,

and once in England. In 1929 Bishop Brent died, and was succeeded as chairman by the Most Rev. William Temple, D.D., Archbishop of York, Dr. Garvie remaining vice-chairman. During these years the responses of the churches to the report of the 1927 conference were coming in, and were circulated to all the members of the continuation committee. A small committee, called the committee of reference, of which Dean H. N. Bate was chairman, presented a report on those already received at the 1930 meeting. This report shewed that the work of the 1927 conference had met with a widespread welcome, and in the following year (1931) it was unanimously resolved to call a second world conference to meet in 1937. By this time the study of the responses of the churches was enabling the continuation committee to see more clearly where the most vital problems lie, where the churches are most deeply divided by disagreements which must be faced and reconciled before organic unity can be achieved. Thus a provisional program for the 1937 conference began to take shape, and it was sketched out as follows:

General Subject: The Church in the Purpose of God.
Sub-divisions:

- I. The Church and the Word.
- II. The Church and the World.
- III. The Meaning of Grace
    - (a) Grace and the Church.
    - (b) Grace and the Ministry.
    - (c) Grace and the Sacraments.
- IV. The Church's Fellowship in Life and Worship
    - (a) The Life of the Church as expressed in the Holy Communion.
    - (b) The Communion of Saints.
    - (c) The Church and the Churches: including such questions as those affecting Intercommunion, Federation, etc.

Three further points may be mentioned in connection with the work of the continuation committee between 1927 and 1931.

At its meeting in 1928 it was resolved:

> "that the continuation committee reaffirms the foundation principle of the World Conference on Faith and Order that the ultimate union of the churches requires 'the clear statement and full consideration of those things in which we differ as well as of those things in which we are at one.' It is of opinion that, while particular schemes of reunion must certainly be left to the churches themselves acting on their own initiative, the movement on Faith and Order, in carrying out the work of the Lausanne conference, should endeavor to bring inter-church enterprises for reunion to the knowledge of its adherents in all the churches, thus encouraging the organic growth of church unity."

In the following year a committee of theologians was appointed under the chairmanship of the Rt. Rev. Arthur C. Headlam, D.D., bishop of Gloucester. After two years' work this committee presented a report on "The Doctrine of Grace," and a volume of essays on this subject which was published in England and America. There is a French edition of the report, but lack of funds has so far prevented the translation of the larger volume into other languages than English. In 1931 this committee was asked to continue its work and to turn its attention to the doctrine of the eucharist. Meanwhile the German section of the movement had published, in 1930, a volume of studies on "The Church in the New Testament," edited by Professor D. Friedrich Siegmund-Schultze.

After the 1930 meeting invitations were sent to the various churches to appoint their delegates to the 1937 World Conference, and a growing list of acceptances is being compiled, already containing more than 170 names. It is very important that these appointments should be made as early as possible. The success of the conference will largely depend on the extent to which the delegates are already familiar with the problems they will come together to face, and early appointment enables them to be using the intervening years to prepare themselves in ways to be described later.

Towards the end of 1931 the effects of the world economic crisis began to make themselves felt in the finances of the movement. Meetings of the continuation committee are inevitably somewhat expensive, as they involve the gathering together of some two hundred people from all over the world. Many of them could not come unless given some assistance towards the cost of travel, and the number of these increases as financial depression diminishes the private resources of those who would have paid their own way. Consequently it was not possible to hold such meetings in 1932 or 1933, and the same cause prevented the committee of theologians from meeting to begin their work on the eucharist. This was much to be regretted, and has meant a temporary slowing up in the work of the movement, as the annual meetings of the continuation committee were the chief occasions for carrying on the kind of discussions which were initiated at the World Conference and which the movement exists to promote.

The last two years, however, have not been wasted. In preparation for the next World Conference there was necessary work to be done which was not dependent on the meetings of the continuation committee, and this has been carried steadily forward. A small executive committee has continued to meet some three times a year; in different parts of the world there have been meetings of local groups of members and supporters; invitations to the next World Conference have been issued, and the delegates appointed, together with the members of the continuation committee, have been regularly supplied with information concerning the work of the movement.

In the winter of 1932-1933 certain factors made necessary a reorganization of the movement's staff, which was carried through in the spring of the latter year. Hitherto the administration of the movement had been in the hands of its most efficient full-time secretary, Mr. R. W. Brown (who had been closely associated with Mr. Robert Gardiner for many years before his death) and offices were maintained both in America and at Geneva. Matters which required the attention of a trained theologian were referred to the Very Rev. H. N. Bate, then rector of Hadleigh in England, as chairman of the committee of reference. After his appointment to York minster in 1932, Dean Bate found that he could no longer give to the work of Faith and Order the same time and attention as before; and just at this time the executive committee was becoming convinced that the preparations for the next World Conference were reaching a stage at which the attention of a trained theologian would be required more, rather than less, than before. It was therefore decided to create a new office of "theological secretary," and the Rev. Canon Hodgson, of Winchester, England, was appointed to this post.

Meanwhile, the financial shadows were growing darker rather than lighter, and before the winter was out it became clear that the movement could no longer afford to maintain its two offices or to retain the services of a full-time general secretary. To meet the emergency the newly appointed theological secretary agreed for the time to act also as general secretary, and the European office of the movement was transferred from Geneva to his house at Winchester.

This arrangement cannot be regarded as more than a temporary expedient. Attention to the business of the movement's organization makes it difficult for the joint holder of both offices to give the necessary time to the work for which a theological secretary was and is required, and as soon as funds are available it will be wise policy again to divide the two functions. It is doubtful whether the movement should revert to the policy of having as its central administration a business office from which matters requiring his attention are referred to the theological secretary; it would probably be better for the theological secretary to refer matters to an organizing secretary. This problem will have to be faced in the coming years, and its right solution will enable the movement to look back to the years of financial difficulty as a time when circumstances necessitated a revision of its administrative organization in which the foundations were laid for sound progress in the future.

THE PRESENT

As we have seen, it has not been possible for the continuation committee or the committee of theologians to meet since 1931. But does this mean that the work which the movement exists to do must necessarily be suspended until they can be called together again? By no means. That work is the bringing together of men of different churches in order that they may explain their positions to one another, may discover their agreements and disagreements, and may explore the ways by which the obstacles to unity presented by the latter may be overcome. Central gatherings, such as World Conferences and meetings of the continuation committee are indeed essential to this work; but there is also need of "little Lausannes" all over the world: the gathering together of groups drawn from different ecclesiastical traditions in order that they may meet in the spirit of the Faith and Order movement and carry on its work. At its meeting in August, 1933, the executive committee took steps to ensure that the present winter should be used for a forward movement along these lines.

It will be remembered that the responses of the churches to the report of the first World conference provided the continuation committee with the material for the program of future work, and that the committee of theologians has produced a report on one of the subjects contained in it: *The Doctrine of Grace.* The executive committee decided to recommend for local discussion this report, together with questions on two other subjects, *The Nature and Purpose of the Church* and *The Sacraments.* The questions drawn up and circulated are as follows:

On the Doctrine of Grace:

(*a*) Does the group agree with the final statement of the report of the committee of theologians on the doctrine of grace (*Report,* Conclusion 7, pp. 27, 28) that in the light of the agreements stated on pp. 24-7 the differences of opinion on this doctrine, when examined, are found to be tenable in one united church?

(*b*) If not, on what points is there disagreement so acute as to be a bar to reunion? State as carefully as possible the views which it is found impossible to reconcile.

On the Nature and Purpose of the Church:

(*a*) What are the characteristics by which the church may be known? Are you satisfied with the statement in the report of section III of the 1927 Lausanne Conference?

(*b*) Should we think of the church as a special gift of God, the normal channel of his grace, and an indispensable element in his plan of salvation, or is it a voluntary association of Christian believers for the fulfilment of the purpose of God?

(*c*) Should we think of the church primarily as the society of the saved, or as the instrument of God for his work on earth? How far and in what way is it God's purpose to use the church for bringing in a better social order? In what sense is salvation only in the church?

(*d*) Is any structure or constitution necessary to make the church what God wills it to be, and to maintain its unity? If so, must it be a single uniform constitution, or may the functions of the one church be discharged through parallel organizations, under a federal constitution or otherwise?

(*e*) How far is it God's will that the church should accept its form and characteristics from the state, or from the national civilization, of any country in which it is at work?

(*f*) What difference is made in our thought of the church by the doctrine that it includes the church triumphant as well as the church militant? What is the bearing of this doctrine on the social mission of the church?

(*g*) What practical duties follow the conclusions reached on the above points, for Christians as individuals and members of the church?

On the Sacraments:

(*a*) What is meant by sacraments? Should the word be confined to ordinances of the church, and, if so, to which?

(*b*) Are sacraments meant by God to be essential elements in the life of his church on earth?

(*c*) Is there anything that may be called a "special grace" which can be received through the sacraments and in no other way? If so, is it in any way definable?

(*d*) Would there be any place in the united church for a non-sacramental Christianity such as is represented by the society of Friends?

(*e*) Does the group accept the conclusions of the committee of theologians on the subject of grace in the sacraments (see *Report on the Doctrine of Grace*, p. 26)?

(*f*) Does this section of the *Report on the Doctrine of Grace* leave out any further essential points on which there are disagreements such as to bar the way to reunion?

(*g*) Can we unite in the celebration of the holy communion without agreement (*a*) with regard to the mode of celebration, (*b*) with regard to the doctrine of the presence of Christ, and (*c*) with regard to the authority of the officiating minister?

(*h*) As a result of its discussions, what criticism does the group wish to offer of the report of section VI of the 1927 Lausanne Conference?

(*i*) In view of the conclusions reached, how are the specific sacraments related to the general work of the Holy Spirit, in the world and in the church?

These questions, together with copies of the report of the 1927 conference, and of the theologians' report on the doctrine of grace have been circulated to the appointed delegates for 1937, and to others, together with a letter asking them to gather round them groups for their discussion, and to send in to the theological secretary in the spring of 1934 a report on their findings. It is hoped by this to fulfil three aims: (1) to help the delegates to prepare themselves for their work at the World Conference; (2) to create an educated opinion in the places from which they come, as a background to the work of the conference; and (3) to assist the continuation committee in its work of preparing the program for the conference by providing information about what points of disagreement are actually felt to be most vital in different parts of the world. That program, as finally drawn up, will thus have been constructed as follows:

1. The 1927 conference presented its report to the churches.
2. The responses of the churches were studied.
3. Arising out of the responses, a program of subjects was adopted.

4. These subjects were given preliminary study by (i) the committee of theologians, (ii) local groups, (iii) the continuation committee.

It must be remembered throughout that the purpose of the Faith and Order movement is not to devise schemes of reunion and dictate to the churches what they are to do, but to help the churches to find their own way to unity. Thus the promotion of these local discussion groups is an integral part of its work, since they aim at enabling it to move towards unity not on behalf of the churches, but through the activities of the churches themselves.

Besides this work, which is being organized directly from the central office of the movement, there are various activities of local national sections of members and supporters. In the United States of America a committee of theologians has been formed under the chairmanship of Dean Willard L. Sperry, of Harvard. Reports come in of meetings held in France, Czechoslovakia, and elsewhere which shew that steady progress is being made in approaching the problem of disunity by the methods of our movement. In England Faith and Order may justly claim to be the parent of a new organization which has come into existence under the name of "Friends of Reunion," and is now getting seriously to work. About this a few words must be said.

The local activities of the Faith and Order movement look towards the centre. They are preparing the ground for the work of the World Conference, when accredited representatives of the churches will meet to discuss subjects suggested by the churches in their official responses to the reports of previous conferences. But if this work is to bear its full fruit it must be known about, understood, and supported by the membership of the church at large. Every practising Christian must be taught to take an interest in church unity, to care about it, to pray about it, and to follow with enthusiasm whatever efforts are being made to promote it. The "Friends of Reunion" are undertaking the task of carrying this message throughout the length and breadth of the British Isles. Convinced of the vital necessity of carrying forward the work of Faith and Order, they say to us, "Go on and prosper with your preparation for the next World Conference; and count on us to do our utmost to win you the support of every congregation of Christian people in our land."

It cannot be assumed that in every country this work will be best performed by the creation of an independent auxiliary organization. The best policy for the Faith and Order movement as a whole seems to be to encourage its different national sections to develop their corporate self-consciousness as units in the whole movement and to face the problem for themselves. Of all such national sections the American is probably the best organized up to date, and by a resolution of the executive committee passed in August, 1933, it was asked to address itself to this problem during the present winter. Under the leadership of Dr. Merle d'Aubigné the French section is making good progress, and it is hoped that other sections will follow suit.

Another question which is engaging the attention of the executive committee is that of the relation of the Lausanne movement to other international movements which are working for the reunion of Christendom. If one wishes to envisage the reunion movement as a whole, at least six organizations must be kept in view. The International Missionary Council, the World Student Christian Federation, and the Young Men's and Young Women's Christian Associations came into existence for the coördination of work already being done by the different churches. The World Alliance for Promoting International Friendship through the Churches was formed to marshal the forces of Christendom in the cause of peace. The Universal Christian Council for Life and

Work (the "Stockholm Movement"), has set itself to approach the problem of disunity by discovering through practical experiment how far the different churches can work together for the good of mankind without compromising their principles. And the World Conference on Faith and Order approaches the same problem by examining those principles themselves—principles which, if full organic unity is to be achieved, must be reconciled without being compromised. It is clear that each organization has come into being to do a special work which must be done and which it, and it alone, is competent to perform. But it is clear that if the movement as a whole is to go forward, if wasteful overlapping and undesirable rivalry are to be avoided, each must realize its position as one unit in a larger whole, and be ready to lend what help it can to the others when some contribution is required which lies within its own field. The time does not yet seem to be ripe for the formation of any official or permanent inter-movement council; but from time to time officials of the different movements meet in informal conversations to talk over their problems. In such conversations it is clearly the view of all that Faith and Order has a valuable contribution to make which can only be made if it preserves its integrity as an independent movement and continues its work along the distinctive lines which it has made its own.

THE FUTURE

When any movement such as ours is well under way, it always has to beware of becoming so preoccupied with the business of keeping itself moving that it loses sight of the purpose for which it was set in motion. In our particular movement there are two dangers to be avoided. The first is the danger of devoting so much money, time and energy to matters of organization and administration that slow progress in the movement's real work is hidden behind a delusive sense of activity. Appointments have to be made, records kept, finance administered and accounts rendered. These things require money, time and energy. But unless the issue is an even greater expenditure of money, time and energy on the actual study and comparison of the different ecclesiastical traditions, the proportions are wrong and the movement suffers.

The second danger is that of forgetting that Faith and Order is, so to speak, a movement created in order to perish. This may not be true of some other movements. The Stockholm movement, for example, may reasonably believe that a reunited Christendom will still require an organ for studying the practical applications of Christian principles to the problems of life and work. But with that final reconciliation of disagreements for which we work and pray, the Lausanne movement will first sing *Laus Deo* and then *Nunc Dimittis*. Hence the determination to explore and fully and frankly to face disagreements (which is a distinctive characteristic of the movement) must always be coupled with an equally resolute determination to explore every possible way of their reconciliation, and to thank God for every advance made by the churches which diminishes the scope of our work. Movements are not immune to the influence of a kind of instinct of self-preservation. No more than men do they find it easy to accept the saying that he that loseth his life shall save it. But forewarned is forearmed, and with our eyes opened to the danger we shall steadily resist the temptation to let our movement become the devil's agent for keeping the churches apart rather than God's minister of reconciliation.

It follows that the future of the Faith and Order movement must be a progressive realization of its vocation to a ministry of reconciliation. What will this require in the way of definite, concrete activities?

It will require the continuance into the future of the activities of the present. Much will be gained if during this winter the local discussion groups realize the important part they have to play in the work of the movement and provide next spring a good crop of material for the theological secretary to get to work on. It will then fall to him to present this material to the executive committee in May, and with the assistance of that committee (and the committee of reference) to prepare the program for the meeting next summer of the continuation committee and the 1937 delegates. To that meeting in the summer contributions will be brought by Dean Sperry's American theological committee, and it is hoped that the French, German and other groups will also have contributions to make. It should then be possible to see in clearer detail the work which lies before the next World Conference. The points to be referred to the local discussion groups during the following winter will be determined, and the committee of theologians will get to work on its study of the eucharist.

It is inevitable that much of the work of the movement should increasingly be work for theologians. It is the theologian's task to reflect upon the faith and practice of Christians as they are actually being exercised, to elucidate their underlying principles, set them in their historical perspective, and reveal their mutual compatibility and incompatibility. But this theological work will be barren unless in turn its results are tested by experiments in faith and practice carried out not by theologians alone but by all sorts and conditions of Christians. It is doubtful whether these experiments can be initiated directly by the movement itself. To do so might involve it in sponsoring activities inconsistent with the convictions of some of the participating churches, and this would destroy its specific usefulness as a meeting ground on which the official representatives of all churches can meet fearlessly to examine their own and one another's positions. All the more need is there that the Faith and Order movement shall not carry on its own work in isolation from other bodies, but with a full realization of its place as a coöperating unit in the reunion movement as a whole.

This means that the conversations between officials of our movement and those of others will have to be continued, with a view to embracing whatever opportunities may present themselves of working together for the common end. There is no fear of this leading to the loss of our movement's independence, or of its ceasing to move along those distinctive paths which experience has shewn to be necessary for the fulfilment of its task. The kind of contribution it is called upon to make, and the conditions required for it to make it, are too well-known for it to be tempted to stray. It will continue to be the movement in which the official delegates of the churches can meet without fear of being asked to do anything involving the compromise of their principles, until by the action of the churches themselves such fear has been removed by the removal of its cause. Then, but not till then, will the Faith and Order movement, as it has been, is, and will continue to be, come to an end.

Along these paths, and towards this goal it will move forward. For this purpose it asks the support of all Christian men and women. It asks them to pray for it, to work for it, to give to it. The financial difficulties of the last few years have produced the only factor which gives cause for anxiety as it faces the future. As we have seen, this time of difficulty has been used to good effect in laying sound foundations for further advance. But that advance will need the generous support of all who are convinced of the greatness of the work to be done, and have heard the call of God to seek that unity of the Christian church which is in accordance with his will. The urgent need of developing the theological side of the work and the vital importance of calling together next summer a full meeting of the continuation committee with the 1937 delegates require a considerable increase in the present income of the movement. That increase will come if we are faithful in our prayer and work, and give what we can to this service of God.

[From the Continuation Committee.]

BOOK REVIEWS

The Christian-Jewish Tragedy. A Study in Religious Prejudice. By Conrad Henry Moehlman, Ph.D., D.D., Professor of the History of Christianity, Colgate-Rochester Divinity School. Rochester: The Printing House of Leo Hart; 285 pages; price $2.50.

One of the strangest attitudes in history is the hostility of the followers of Jesus against the Jews from whom Jesus came. It has come nearer than anything else in proving that historic Christianity has had little knowledge of this Jesus; in some instances, particularly in the persecution of the Jews, showing no knowledge of him at all, making high-sounding creedal affirmations and setting up attitudes below the common humanities.

The day of the Christian's apology to Judaism is at hand, and Dr. Moehlman has presented a remarkable volume in a study of this religious prejudice of Christians against the Jews. Taking the Christian fundamentalist attitude toward the Bible there is not the slightest justification for the ugly attitude of the Christian against the Jew; accepting the historical attitude toward the Bible, there is every reason to think of Jews and Christians getting along rather well together as they appear to have done decades after Calvary. It is one of the most hopeful indications that the day of justice and fair dealing is dawning upon us when a book like this appears from the pen of a distinguished Christian. The darkest page in history is that of the Christian's persecution of the Jew. Only the Christian can remove this blot by giving to the Jew not merely pity and sympathy, but justice.

After the destruction of Jerusalem, 132-135, Christians proceeded to exonerate Pilate as the judge and executioner of Jesus and began their persecution of the Jews as the crucifiers of Jesus. Less than two centuries later Pilate is proclaimed from the roof-tops as a devout Christian. Tertullian guessed it and Origen affirmed that "Pilate confessed that Jesus was the Christ." Later it is said he fashioned images of Jesus, then on the finding of the *Gospel of Peter,* dated about 130-150, he is absolved from all guilt, exalted as playing a very necessary part in the scheme of redemption, and he passes into sainthood amid clouds of superstition.

But upon the Jew the Christian laid the sin of the world. Nevertheless Jewish scholars were the intermediaries between Greek philosophy and Christian scholasticism and had large influence upon modern Christianity. But the early Christian fathers made strong accusations against Jews, calling them "parasites of Abraham," "Egyptian pollutions," etc. The way to atrocities is easy when people hate each other and thus came the ghetto, the inquisition, holy cross days, and the pogrom; even now we witness the anti-Semitic crusade under Hitler.

A new era dawned with the discovery of America, the rise of Protestantism, the adoption of the historical method of study, the coming of Lessing and Mendelssohn, the French Revolution—all these brought a modern Jewish interpretation of Jesus and a more Christian interpretation of Judaism. Dr. Mohlman raises the question, "Can Christianity and Judaism understand each other and coöperate with each other for the common good of religion?" It is a timely question. There are historical differences, but, as he says, "they can without compromise agree in many respects. Both may be humble. Both may cultivate a sense of God and reverence in the presence of the mystery of life and of the universe. Both may recognize the imperishable value of the human personality. Both may insist upon brotherliness and the coöperative commonwealth. Both may advocate anew the ethical ideals of Amos and Micah and Isaiah and Jeremiah and Jesus and Paul. Neither need dissent from the statement of Eliot of Harvard that 'the true test of the religious quality of a human being is really this, does he love man? If he loves man truly, he cannot help loving God, and there is no way of telling whether he loves God, except by seeing whether he loves men?' What this stricken world needs to hear again are the fundamentals of Judaism and of Christianity: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind; thou shalt love thy neighbor as thyself.' " This book comes with a timely message and will take its place among the best books of the year.

PROTESTANT HOME MISSIONS TO CATHOLIC IMMIGRANTS. By Theodore Abel. New York: Institute of Social and Religious Research;143 pages; price $1.00.

The most dispassionate agency devoted to discovering the facts in respect to any project it undertakes to investigate is the Institute of

Social and Religious Research. It has certainly served America well in the magnificient investigations it has conducted, if only our leaders would act according to the facts and not according to prejudice, or custom, or other principle of procedure.

The author of this book has caught the Institute's spirit and has produced a study that convinces and convicts at the same time. It convinces that the programs of the Protestant denominations for evangelizing Catholic immigrants have been unavailing and are likely to continue to be. It convicts their traditional programs of a false basis of evangelism and of an improper purpose in social service work. Even in the case of the children of immigrants, the programs of the denominations for the recruiting of members from Catholic stocks does not pay. Of course, if it is conceived that all Catholics are lost and that one soul saved outweighs all the earth's material wealth, then the work should be continued. But if Protestants are to use their best judgment in spending their home mission funds where they will produce the largest results and meet a felt need, then the decision must be in accordance with the suggestion of this book. Suggestion is right too, because this book offers no program, but the facts given can point only to one conclusion.

The hostility of the Catholic religious leaders to the proselyting efforts of the Protestant missionaries to their immigrant groups cannot be overlooked in arriving at a program of procedure. Americanization will be difficult in the face of their ill-will. We are beginning to appreciate the fact that religion is not only an individual conviction, but also an outgrowth of the social milieu. So often the individual submerges his personal convictions and acts according to the postulates of the environing social conscience. This is particularly true of Catholic immigrants. Our procedure must reckon with this fact.

What are the churches to do then? Withdraw from service to this group? Not at all. But rather they should render their service as an expression of active good will and Christian love, without reference to church membership recruiting. Our Protestant churches should increase their social service programs to the Catholic immigrants, but should divorce them from efforts to proselyte. Over a sufficient length of time, this method will yield larger results without antagonism than the present direct recruiting procedure. The good Samaritan did not attempt to win the wounded Jew to whom he ministered to the Samaritan method of worshipping God. He did create a fine presumption of the genuineness of that method, however, by the beautiful spirit of ministry which he exemplified. Will our Protestant leaders go and do likewise to Catholics?

W. A. HARPER

CHURCH SCHOOLS OF TO-DAY. By Hugh Hartshorne and E. V. Ehrhart. New York: Yale University Press; 224 pages; price $2.00.

This is the third volume of the Yale Studies in Religious Education so far to be published for the Institute of Social and Religious Research. It is the result of the thoroughly scientific study of ten church schools, nine Protestant and one Jewish. The case study method was employed, at least three visits being made to each school, and some of these visits lasted two or three weeks.

The book falls into three sections. Part I gives the details of the educational program of one of the ten churches. Part II treats the complete group of ten churches as respects their institutional features. Part III graphically portrays the ten schools at work. As in all Dr. Hartshorne's work, an open-minded aloofness and objectivity with concern only for the facts and their meanings are ever present.

The reader lays the book down disheartened and encouraged—disheartened that our performance in our best schools is so poor and encouraged that we really can know, if we wish to find out, just how we should approach religious education problems in order to solve them in particular situations. Certain conclusions are worthy of careful consideration.

1. The existence of stereotypes in our church schools is a serious handicap. They not only are accepted at valid processes, but they operate to prevent constructive consideration of vital local issues.

2. Most workers in and supporters of religious education identify it with Bible study with a sort of hand-me-down attempt at application to life. The whole process is immaterial and reverses experience.

3. There is very little realization of the life problems of the persons in the group nor is the need for knowing these problems felt to be important.

4. Parents, teachers, ministers, and directors of religious education all object to reform in church school procedure. They are happily complacent in their citadels of authority.

5. Most denominational leaders believe that organization, materials, and method can be standardized. This book makes it evident that such a concept is fatuous, that each local situation will demand specialized treatment, that the entire procedure in religious education must be "tailor-made" for the particular local set-up, that no expert *ex-cathedra* can tell you how to proceed in any individual church in the absence of a prior painstaking case study of the situation.

Somehow we all knew these things, but it is eminently worth while to have them scientifically demonstrated in such a dependable book as this. Dr. Hartshorne and Mr. Ehrhart have laid the world of religious education under a serious debt of gratitude.

W. A. Harper

Some Experiments in Living. By Peter Ainslie. New York: Association Press; 198 pages; price $2.00.

Is Christianity workable in abolishing war, in establishing friendly relations between races, in setting up better social standards, in writing brotherhood into the thinking of the world? These are some of the questions with which this book deals by a new method of approach. Instead of presenting theories and quoting high authorities in dissertating on these questions, as is usually done, the author follows the scientist in his laboratory experiments, gather most interesting data, "extremely illuminating" as described by a distinguished Englishman, necessarily much of it personal, and announces his conclusions with the confidence of the scientist in a laboratory test. In every experiment it is practically said with a challenge: This is what *was* done, why can't you do it?

Out of the experiment against war, one is able to see clearly that war is a clumsy institution that ought to have been abolished long ago. In the face of the experiment there is not a reasonable argument for the maintenance of war. Such experiments are made with Jews and Negroes as to take these interracial problems out of obscure positions and put them into the affairs of daily life. Can this be done generally? The experiment shows that it can be done and it ought to be done.

The same is true regarding small wages, oppression of the poor, unfair treatment of prisoners. The experiments go into all these unjust social conditions, throwing to the winds those intimidations that spring from prejudice and fear and protesting against this world being made for poverty and crime. In church planting the experiment raises the question as to whether money and social position are primary; then upsets the common custom by a practical demonstration, covering twenty-five years, that Spirit is primary, always and everywhere.

In Christian unity the experiment brushes aside long-standing denominational positions, goes beyond the present interdenominational organizations and shows, by a pact of reconciliation already signed by thousands, that there are multitudes of the free and unafraid in all denominations who believe in the equality of all Christians before God and who practice Christian brotherhood, many in denominations that now practice closed membership, close communion and closed pulpits, leaving only the sectarian-minded to protest.

In the quest of religious freedom, so essential to these times, the experiment finds satisfaction in the Protestant pathway. Marriage, with all its problems of divorce and sex relations, is treated in the same free spirit of experimentation. The closing chapter which deals with experiments in theology, is particularly significant in its omissions, not so much as even mentioning a dozen subjects over which theologians differ and quarrel. By this method in theology the experimenter classifies these subjects as secondary and leaves in clear emphasis the reality of God, of Jesus, and of our obligation to grow like God by the way of the cross, showing that Christianity expresses the good life in one's person rather than in creeds, confessions, dogmas, and superiority complexes.

The values of the book lies in stimulating the reader to join the fellowship of experimenters and to go beyond where these experiments have gone. It is a new method of study the purpose of which is to awaken adventure.

THE WORLD OF JESUS. By Henry Kendall Booth. New York: Charles Scribner's Sons; 242 pages; price $2.00.

Dr. Booth is well known in the field of popular biblical scholarship by reason of his *The Background of the Bible* and *The Bridge Between the Testaments*. This book may be thought of as an attempt to apply the discoveries of these two books to Jesus, and in most instances the attempt will merit hearty approval. There is a tendency perhaps too prevalent to identify inference with fact. Nevertheless the book is written from a reverent viewpoint while designed to be fully abreast of modern scholarship. Some will think it falls flat between the two, while others will overlook its occasional use of traditional phrases admittedly inconsistent with the book's general tone as perhaps a necessary "sop" to conservative palates.

Intended for the non-technical reader, the book will serve to acquaint this hypothetical person with life as it was inferentially lived in the Palestine of Jesus' day. Surely he who would govern his life by the Christian scriptures stands in full need of such enlightenment. The weakest section of the book is the strained attempt to bring over into the consideration of Jesus as a teacher a discussion of the technical "discoveries" of the Hebrew forms of literature, pp. 136-159. This is stilted, affected, pedantic.

Despite these strictures, which any book that undertakes to make technical knowledge available for the non-technical reader is likely to incur, the book deserves commendation, and should find a place in the working libraries of certain ministers and church school leaders.

W. A. HARPER

MODERN TENDENCIES IN WORLD RELIGIONS. By C. S. Braden. New York: The Macmillan Company; 325 pages; price $2.50.

We have had comparative religions in plenty, but little insight into the transformations going on in the world's living religion such as this volume depicts. Christianity is not treated as being the religion of the readers of the book and so well known in its tendencies. For the most part geography determines the procedure and this eliminates a separate treatment of Buddhism, though it is discussed somewhat in the changes taking place in China and Japan.

Except in Russia where the Soviets are warring against religion as such, generally speaking, parallel changes are occurring in all the religions. There are of course different manifestations, but their conceptual processes are identical, and they arise from the changes in industry, politics, education, including science and cultural interchange, and domestic relationships which are working like a ferment in all parts of the world. Surely we would expect to find religion changing in such a situation, because religion reflects the interpretive values of the total environing experience.

Outside the Christian lands, the one outstanding force making for change in mankind's religious conceptions is the Christian missionary enterprise. The very presence of this alien and militant force in their midst, bidding for the affection and allegiance of their adherents, leads those embracing the indigenous faiths perforce to re-appraisal of their own religious conceptions and to certain attempts at modification to meet the emergent situation. In a vitally real sense, therefore, the changes discovered by Professor Braden as operative in the several religious might be attributed to the influence of the missionary program of the Christian religion.

In general there are present in these non-Christian faiths coexistent and contradictory tendencies, according as the liberal, the indifferent, the conservative, and the compromising groups react toward the forces making for change. There are therefore tendencies toward irreligion, fundamentalism, rationalization, and syncretism. There is also a notably strong tendency toward a social program, due in very large measure to Christianity's insistence on social welfare. All of these religions appear to be learning something from Christianity. Christian missionaries should take heart and be glad.

Dr. Braden has with the aid of his students in Northwestern produced a valuable and readable book—one that supplements comparative religion at the point where it most needs strengthening. For, if we are to understand religion as the instrument of personal and social redemption, we need to know not only what it is, but whither it is tending.

W. A. Harper

Blundering Into Paradise. By Edgar DeWitt Jones. With an Introduction by Gaius Glenn Atkins. New York: Harper & Brothers; 126 pages; price $1.00.

Among the foremost preachers of America is Dr. Jones. He knows what a good sermon is when preached by another and he knows how to preach a good sermon himself. These ten sermons, being Harper's Monthly Pulpit, presenting each month a famous American preacher, are rare in literary style as well as spiritual insight. No printed page can properly interpret Dr. Jones. He has an alluring personality and a method in delivery which carries his thought far and wide. Some of the subjects of the sermons in this book are "Jesus—An Unfinished

Portrait," "Is Life Anti-Climax?" "The Discipline of Delayed Revelation," "Roses of Bethany and Lilies of Arimathea," "Thank God—and Repent," and the first sermon in the series, "Blundering Into Paradise." His beautiful church building in Detroit bears the grace of his own spirit and is a monument of a great achievement.

NEW TESTAMENT TIMES IN PALESTINE. By Shailer Mathews. New York: The Macmillan Company; 307 pages; price $2.00.

This volume is the third revised edition of Dean Mathews' study of the difficult period of Jewish history from 175 B. C. to 135 A. D. and it is the 16th reprinting in 34 years. These facts are eloquent with reference to the permanent value of this study.

You cannot understand Christianity apart from Judaism, and you cannot understand Judaism without knowing why and how this peculiar people resisted Greek culture and Roman power to their own national destruction, but to their racial integrity. This book makes this drama not merely realistic, but understandable.

Serious students of the Christian religion will not be content not to have this informing volume among their literary facilities.

W. A. HARPER

THE MINISTER'S MANUAL. Volume Six. Compiled and Edited by Joseph McCray Ramsey, Editor of *The Expositer,* Cleveland. New York: Fleming H. Revell Company; 599 pages; price $2.00.

This book is the preacher's friend—stimulating and challenging. It contains orders of service, morning and evening sermons, prayers, Sunday-school lessons, young people's society topics (C.E., B.Y.P.U., Epworth League, Walther League, and Luther League), mid-week sermons, sermons for special days, bulletin board notices, and other helps. The sermons are by different preachers. Among these are Gaius Glenn Atkins, George A. Buttrick, Raymond Calkins, S. Parks Cadman, Clovis G. Chappell, Fred B. Clausen, M. E. Dodd, William E. Gilroy, Lynn Harold Hough, Burris A. Jenkins, Edgar DeWitt Jones, Arthur Lee Kinsolving, Paul S. Linebach, Clarence E. McCartney, J. C. Massee, Howard Chandler Robbins, A. T. Robertson, Ralph W. Sockman, James I. Vance, Herbert L. Willett and others. It is a manual of real worth.

THE CAMBRIDGE SHORTER BIBLE. Arranged by A. Nairne, T. R. Glover, and Sir A. Quiller-Couch. New York: The Macmillan Company; 891 pages; price $1.50.

The text of the Authorized Version is used with the exception of Job and Psalms and a few isolated passages, which are taken from the Revised Version. Chapters and verses are discarded and the subjects are at the top of each page. The traditional order of the books is preserved. Where there is overlapping in the Old Testament only one narrative has been used and so Chronicles has been omitted to give place to Kings. There is no abridgment of the Gospels or the Acts. To make a shorter Bible there necessarily had to be omissions. These appear to have been wisely made and the whole work deserves commendation. It is really a sequel to *The Little Children's Bible* and *The Children's Bible.*

DAILY BIBLE STUDIES. By Floyd W. Tomkins, D.D., Late Rector of the Church of the Holy Trinity, Philadelphia. Compiled and Edited by Floyd W. Tomkins, Jr. Milwaukee: Morehouse Publishing Co.; 235 pages; price $1.50.

Dr. Tomkins had a great ministry in Philadelphia. These studies are the revelations of his mind. They appeared first in *The Living Church,* where they were eagerly read because of the beauty of their spiritual interpretation. Sometimes they were clipped and carefully preserved and used by those who loved to follow Dr. Tomkins' thinking. His son has done a fine service in preserving them in a volume. The prayers and the choice of hymns are as much a part of the studies as the comments on the passages of scripture. He loved Christ and he delighted to talk about him.

HELPS ON THE ROAD. By Charles M. Jacobs. Philadelphia: The United Lutheran Publication House; 197 pages; price $1.00.

This book consists of twenty-five addresses — nine on the Lord's prayer, six from texts of the Psalms, six from Simon Peter's experience with Christ, and four on II Cor. 5:19. Each has a text and is closed with a prayer. They are devotional and stimulating. One cannot read them without being personally helped.

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THE CHRISTIAN UNION QUARTERLY

APRIL **1934**

ONE OF THE EARLIEST CHRISTIAN GEMS

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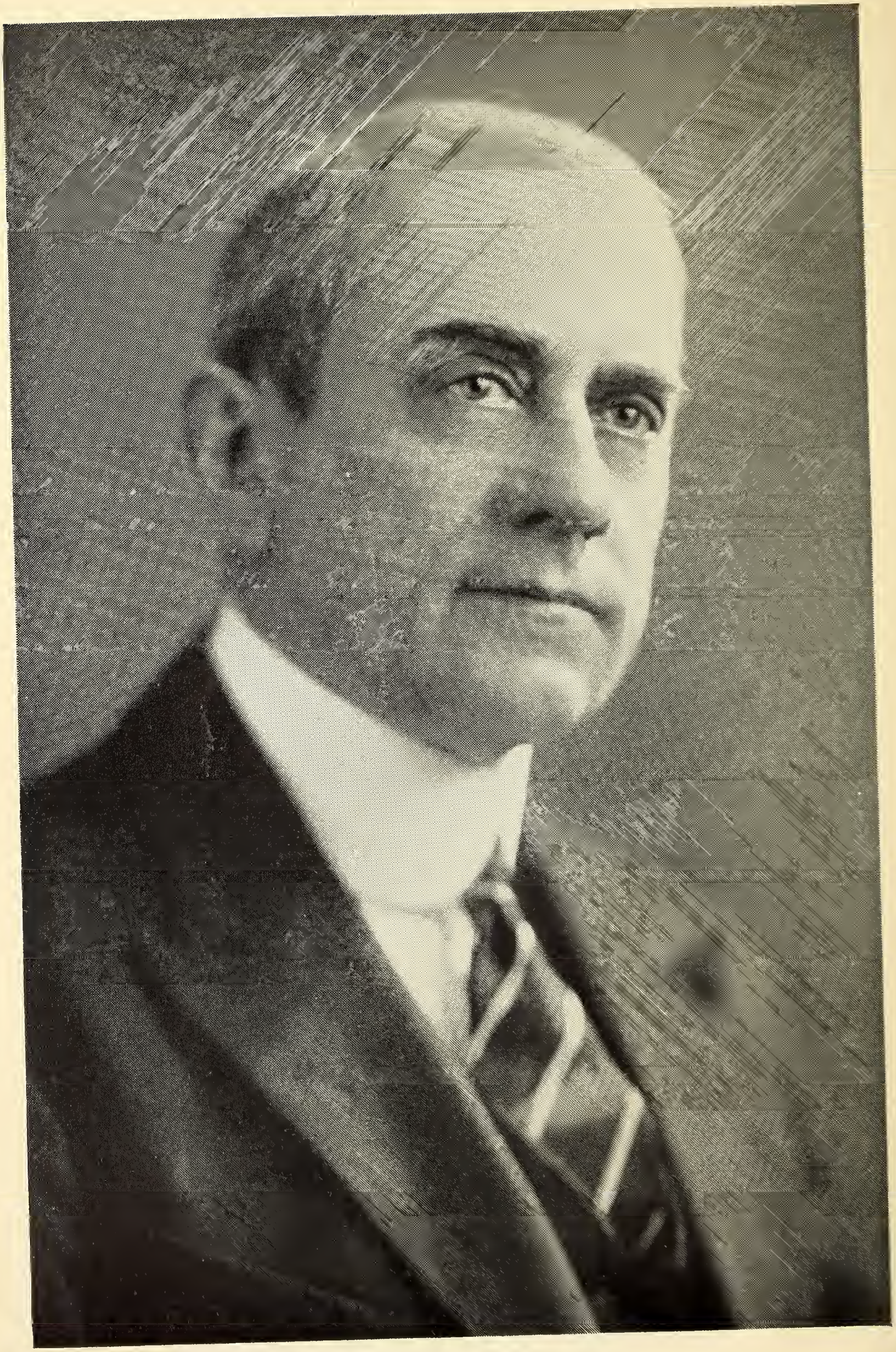

THE CHRISTIAN UNION QUARTERLY

APRIL, 1934

EDITORIAL

By Finis S. Idleman

Minister of Central Church of Disciples, New York City.

THIS issue of *The Christian Union Quarterly* is dedicated to the memory of its only editor, Dr. Peter Ainslie. His tireless devotion to the cause of Christian Unity deserves it. We do not need to erect a monument to such signal ambassadorship; that monument lives and breathes in the lives of those who caught a clearer vision of the united church through him. We do pause, however, to do honor to one who recaptured for our generation the passion of the Master's prayer for the oneness of his followers. Even in honoring Dr. Ainslie we publish the cause of Christian unity since he was its living incarnation, inseparably bound with it.

THE contributors to this number are men from many communions who found a medium of witness through this rare spirit. All of them worked with him in this labor of love. In that liberty wherewith Christ sets men free it cannot be said that all who shared Dr. Ainslie's efforts, shared also his methods. But such was the charm of his spirit that he could win cooperation from men who differed widely from his conceptions. Having that finest flower of the Christian life, "the grace of the Lord Jesus," he could enlist the devoted fellowship of dissimilar minds, held together by a cementing love.

THE biography of Dr. Ainslie, so far as the purposes of this issue are concerned, begins with 1910. No doubt even that date had its origin far back in his unfolding mind. In his earlier ministry he had been, after the manner of St. Paul, "the strictest of the strict." With maturing years he reversed the usual process of men's mental processes. Whereas, ordinarily, men grow more cautious and conservative with advancing years, he grew more daring and more liberal. At the annual convention of the Disciples of Christ held in Kansas in 1910 Dr. Ainslie proposed the appointment of a commission known as "The Association for the Promotion of Christian Unity." It seemed an innocent and innocuous venture for a communion having its origin on that issue. Dr. Ainslie was made president of the Association. Thus commended to his new official duties he became a flaming evangel of reconciliation to the church universal. His journeys took him many times across the continent and into all its important Christian centers. He went often to Europe as ambassador-at-large in the interest of various causes and conferences related to a larger unity. He was prominently identified with the conference on Faith and Order which met in Geneva in 1920. At Stockholm in 1925 he took a prominent place in the Life and Work conference. Again in 1927 he shared with Bishop Brent the leadership of the

Lausanne conference. Along with Dr. Newman Smyth of Yale and Dr. J. E. Roberts of Philadelphia, he was commissioned by the Faith and Order Council to visit the churches of Europe in the interest of coordinated fellowship.

DURING all these missions his mind was growing. Earlier conceptions were discarded and constantly new proposals were championed. By what seemed like a harmless proposal that the Lausanne conference should celebrate Holy Communion as an evidence of its essential unity he all but brought it to open humiliation by its unwillingness so to recognize one another's Christianity. Once again he urged this celebration at the conference of the Christian Unity League in 1929 in New York to find sentiment having grown until prominent Episcopal clergymen shared with other representative ministers the recognition of their common unity around the Lord's Table. In St. Louis as well as in later conferences this feast of communion became the most convincing session of all the deliberations.

IT was during this period of reflection and widening experience that Dr. Ainslie proposed the recognition of the "equality of all Christians before God." Henceforth that was his slogan. As a concrete proposal for discussion and action it challenged the Christian world. Very naturally it awakened much opposition — not the least of which was in his own communion. Such a proposal meant a mutually recognized ministry, mutually recognized communion privileges and a mutually recognized church membership. Taking his stand upon that ground he spent the last years of his life in wide travel and correspondence, as well as through the *Quarterly,* challenging modern Protestantism to reveal a more tolerant and charitable attitude.

THE publication of *The Christian Union Quarterly,* like his extended conference programs, was all carried as an extra duty added to the demands of a wide parish responsibility. Having but one pastorate and that for a duration of more than forty years in one city, he most naturally became a bishop of souls for a vast multitude. With untiring devotion to his own church he gave this generous and voluntary service to the churches of America and England in the interest of organic unity. Even needed vacations were sacrificed for this passion of his life. We may not know how much his premature passing was due to the unremitting toil for and absorption in this additional burden he carried on his heart. Surely it can be said of him as St. Paul said of himself that he bore the care of "all the churches." "He took upon himself" our denominational infirmities.

THE future of *The Christian Union Quarterly* rests now in the hands of its councillors and of its readers. We have yet to determine how much such an organ can function without Dr. Ainslie. His spirit was its life. Is there left in the soul of us all who remain, enough concern for Christian Unity and enough charitable intelligence to carry on this agency of the Master? We may only stand like Elisha at Jordan praying that a double portion of the spirit of this translated prophet of the united church may fall on us. If so be there is in us all both the love of Christ and the love of one another, a way will be found to perpetuate this ambassadorship of reconciliation.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now. In time to be
Shall one great temple rise to thee,
Thy Church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore.
The seamless garb that Jesus wore!

Peter Ainslie.

SOME APPRECIATIONS OF PETER AINSLIE

By William Adams Brown
Professor in Union Theological Seminary, New York City

FOR more than forty years a minister of a single church, for more than twenty years the editor of our foremost American journal for Christian unity, Dr. Ainslie has made himself a place in the religious life of America that is unique. No one in the United States believed in the unity of Christ's church more sincerely than he. No one worked for it more unremittingly. No one gave himself to the cause of realizing it more wholeheartedly. To him it was more than an ideal. It was a passion. To speak of Christian unity anywhere in the United States was to think of Peter Ainslie, for in him to an extent rare in these days of lip service to great causes the ideal had become incarnate.

Dr. Ainslie's devotion to the cause was of long standing. In 1910 he became President of the Association for Christian Unity. He was one of the delegates who visited England in 1913-1914 to sound out the authorities of the British churches as to the possibility of their cooperation in Lausanne. He was one of the early workers in the World Alliance for International Friendship Through the Churches and a delegate to the memorable conference at Constance which, meeting during the first week of the great war, laid its plans for the work of reconciliation that must be undertaken when the war was over. He attended the Conference of the World Alliance at Copenhagen in 1922, the Universal Christian Conference on Life and Work at Stockholm in 1925, and the World Conference on Faith and Order at Lausanne in 1927. Here he was associated with the other great leaders and apostles of Christian unity: Archbishop Söderblom, and our own Bishop Brent, both of whom have preceded him in his passage from the church militant to the church triumphant.

Dr. Ainslie differed from other advocates of Christian unity in his preference for direct methods. To him the unity of Christ's church was a plain duty, and where duty was concerned he could find no justification for delay. Especially abhorrent to him was the legislation which in many churches made impossible the association of sincere believers in the sacrament which, as he believed, our Lord had established for the very purpose of expressing and promoting the unity of his disciples. This scandal, for to him it was no less, he made it his life work to remove. With this end in view he became President of the Christian Unity League, composed of members of different churches who, believing it their duty to obey God rather than man, had determined so far as they were concerned to recognize their common discipleship by stated intercommunion. He believed that the example of such Christian fellowship across the limits set up by church law would have an influence in changing ecclesiastical practice that no amount of argument or learned discussion would effect. Not that he underestimated the value of discussion. His many years of service as editor of *The*

Christian Union Quarterly is the best proof to the contrary. But he believed that actions speak louder than words and that if unity was ever to come it would be because of the influence of a contagious example.

And now he too has left us to carry on the unfinished work. And as we part from this loved leader and friend, it is with pride at what he has done and the high resolve that the work he has left unfinished we who remain will carry on.

By JOHN HAYNES HOLMES

Pastor of the Community Church of New York, N. Y., and
Editor of *Unity*, Chicago

THERE may be an abler, nobler, more enlightened man in the American ministry than the late Peter Ainslie (dead on February 23rd last), but, if so, we do not chance to know who he is. Pastor of the Christian (Disciples) church in Baltimore since 1891, Dr. Ainslie seems to us to have had every quality that rightly befits a man of God. He was a successful administrator and devoted pastor, a courageous preacher, a great public servant, and an idealist of purest water. He had a way of "coming clean" on the outstanding and most dangerous issues of the hour. He was a fighter who aimed straight and sure, with the most deadly weapons upon which he could lay his hands, at the evils which stood in the way of the good things which he sought. Thus, all his life he was a champion of Christian unity. But he was never content with pleasing platitudes about "getting together." On the contrary, he attacked sectarianism with fierce and furious blows, and more than any other religious leader of his time made Christian denominationalism a thing of shame. In the same way he hated war, and in the name of peace sought to destroy it forever. His pacifism was of no milk-and-water variety. Most militant of peace-lovers, he denounced apologists of war to their faces and indicted them for treason against God. Who can forget the day when Peter Ainslie declared in the nation's capital that a clergyman, if faithful to his cloth, could no more be a chaplain in a regiment than in a bawdy-house? Similarly uncompromising on questions of social and class discrimination, he was a friend of Jews and Negroes, an advocate of the rights of labor, and a supreme internationalist. There were no boundary-lines in this man's life. The world was his home, humanity his kindred, and his religion brotherhood. If there is a hell in the next world, he has gone there in sheer disdain of the spiritual snobs who would separate themselves from their suffering brethren even by the barriers of heaven.

Reprinted from "Unity"

By EDGAR DEWITT JONES

Pastor of Central Woodward Christian Church, Detroit, and President of the Association for the Promotion of Christian Unity of the Disciples of Christ.

A PROPHET has passed from us! Peter Ainslie died Friday morning, February 23, in a Baltimore hospital, after an illness of about six weeks. Thus ended a forty-three-year ministry in that city, and the close of one of the most unusual and fruitful careers in the American ministry. The newspapers printed columns about this beloved Christian leader and paid him editorial tribute impressively phrased. His body lay in state for two days in the Christian Temple and thousands looked upon the noble face of their friend and benefactor. The Temple was packed for the funeral service despite the blizzard that raged over Baltimore, and standing room was at a premium. Dr. Ainslie arranged his own funeral, requesting that there be no eulogies of him personally, but instead brief speeches on the causes that he loved and to which he gave himself with such abandon. He chose the hymns and selected the speakers. A Jewish rabbi and a Negro preacher spoke of Dr. Ainslie's work in behalf of racial justice. Other friends spoke of his interest in world peace and Christian unity. Finis S. Idleman of New York voiced the intimate personal words. A layman presided and another layman, both long-time members of Christian Temple, offered prayer. The governor of the state had planned to be present, was detained by the storm, and wired his regrets. The mayor of the city was there and scores of the ministers from Baltimore vicinity, and several from a distance. The service lasted two hours and at the grave side Dr. Arthur B. Kinsolving, rector of St. Paul's church, read the impressive ritual of his church.

Peter Ainslie was a Virginian by birth and of a third generation of preachers. All of his life he carried with him the charm of a chivalrous southerner. His speech was golden; his pronunciation and accent were delightful. He married late in life, Mary Elizabeth Weisel, a gracious woman who became the mother of little Mary Elizabeth and Peter IV. There was given to this rare couple nearly nine years of ideal wedded life, for which we give thanks.

Dr. Ainslie's ministry in Christian Temple, Baltimore, was unique. His personality inspired, shaped, dominated it. Of that church, he was preacher, pastor, teacher, big brother, physician of souls. His hand was upon every phase of the congregational life; his heart was in it all. His conduct of worship, the administration of baptism, the celebration of the Lord's supper, were peculiarly his own, reverent, devout, beautiful. If it is impossible to separate Trinity church, Boston, from the spirit of Phillips Brooks, it is likewise true of Christian Temple and the spirit of Peter Ainslie.

Yet for twenty-five years Peter Ainslie was away from his church for a large part of the time. He became a national figure, then international. He emerged among his brethren as an apostle of Christian Unity, becoming the Thomas Campbell of his generation. He graced the conventions of his communion with poise and persuasive eloquence in behalf of the reunited house of God. He led innumerable conferences, wrote many books, and made a myriad of speeches on Christian Unity. He crossed and recrossed the ocean, sat in conference with the great of church and state as well as the humblest Christian, conferring, planning, praying for union. In the past two decades no important national or international meeting of church leaders with Christian unity as subject has been held without the presence of Dr. Ainslie. Consider his contributions to this holy cause: the Association for the Promotion of Christian Unity; the Christian Unity League; the periodical which he founded and edited, *The Christian Union Quarterly;* his books, *The Message of the Disciples for the Union of the Church, If Not a United Church, What? The*

Scandal of Christianity, The Equality of All Christians Before God, Some Experiments in Living, the latter with a chapter on Christian unity.

Peter Ainslie also championed the cause of world peace and racial justice. He spoke boldly, some thought recklessly, against militarism, and the plight of those who suffer because of their race or color. In the midst of the World War, the shouting and the tumult, he stood unmoved, declaring the gospel of nonresistance, inviting and receiving vitriolic and volcanic invective. In the preface to his last book he wrote:

> "No person can make experiments without being misunderstood and misrepresented, but one must be as little afraid of such things as the mariner is of a northeast wind. . . . Were my heart opened, it would show footprints of friends and enemies. Both have helped me, one intentionally, and the other unintentionally. These heart-paths cross and recross as memory and imagination make the heart the meeting place of those who love us and those who love us not. . . . I hold no unkindness for those who think adversely, nor will I allow any one, by word or conduct toward me, to take from me my sense of brotherhood with every man and woman and child in the world."

The Disciples of Christ are impoverished by the death of this prophet, but richer by far because he lived and loved and served.

"Unawed by opinion, unseduced by flattery, undismayed by disaster,
He confronted life with unique courage, and death with Christian hope."

Reprinted from "The World Call"

By Rufus M. Jones

Professor in Haverford College, Haverford, Pa.

I FEEL a profound sense of personal loss in the passing of Peter Ainslie — "There hath passed away a glory from the earth." I met him first in 1915 as one of the little group who under the leadership of Henry T. Hodgkin inaugurated the Fellowship of Reconciliation. I felt instantly drawn to him and our friendship steadily ripened.

What I shall emphasize in this brief note of appreciation will be the beautiful spirit of the man. He promoted many activities, helped to advance many causes, labored with all his might to forward church unity, but greater than anything he did or said or wrote was the *life* behind it all. We talk much of "the lost radiance of Christianity" and too obviously it is wanting in many Christian lives and in many churches, but that unlost radiance was a genuine feature of Peter Ainslie's life. He had shaken himself free from the yokes and encasements of outward forms which so often bind and limit Christians who are otherwise very good persons, and his glowing, eager spirit broke across all boundaries and formed new unities.

Those of us who loved him and worked with him always felt that he belonged to the same Christian Family to which we belonged. He had gone in so close to the heart of Christianity and had its *life* so obviously circulating through his being that he invariably drew in toward what was central and never produced a *centrifugal* tendency. He was admirably fitted to be a unifier, because he lived and worked in a spirit of unity. He knew what those great words meant: "I, if I be lifted up, will draw all men unto myself." That drawing power of that great Life was always the spring and motive of his life.

He has taught us a noble lesson. It is the quality of life and spirit that counts, not the power to speak with the tongue of men or angels. It was not scholarship we thought about, not brilliance of speech, not matchless style, it was the simplicity, truth, honesty, reality of a good life. He convinced and convicted us because we recognized that he had traveled far in and knew whereof he spoke. He had *knowledge of acquaintance.*

By FRANCIS J. MCCONNELL

Resident Bishop of the Methodist Episcopal Church, New York City,
and Ex-President of the Federal Council of Churches
of Christ in America

THE memory of Dr. Ainslie which I cherish most, apart from personal kindnesses shown me, has to do with the Conference on Faith and Order at Lausanne in 1927. For three weeks the representatives of the larger Christian bodies throughout the world, with the exception of the Roman Catholic, sat together for the most part telling one another why they could not sit any closer together. That is to say most of the time went in our telling one another why we could not possibly have Church union. I do not disparage the Lausanne meeting. In fact, I think of it as a notable spiritual triumph,—this possibility of Christians sitting together so long without falling afoul of one another in fierce quarrels. We did not indeed convince many minds, but neither did we break any heads. A conference of this kind would have been impossible at any earlier century without fisticuff or worse.

I think that most of us felt that the Lausanne delegates were together in spirit. One large group told us a day or two after the meeting that they could not continue to sit with us. Then they continued to sit for all the remaining days of the three weeks telling us why they could continue to sit with us. This union in spirit made us all feel complacent. All except Dr. Ainslie. The very fact of the unity of spirit made this hopeless separateness seem unspeakably absurd to him. He did not think of the Christian sects as now waging war upon one another in pitched battle or even as harpooning one another across denominational lines. It was the reality of the union in spirit which to him constituted the tragedy. The spectacle of church representatives from all over the world coming into close fellowship with one another—a fellowship increasingly delightful as the days went by—and then insisted that formal union could not take place except in the far future, if at all, struck Dr. Ainslie as about the last word in nonsensical futility. I think he was constitutionally of the stuff that would have made a gritty denominational fighter if there had been anything to fight about, but to him in our day the only thing in denominationalism worth fighting about was denominationalism itself.

So he spoke out,—in tones that exasperated us out of our complacency about the stupidity of the whole ecclesiastical frivolity of the situation. Looking back now I don't see that Lausanne could have done more than it did. It was well known that Dr. Ainslie allowed the freshness of his spiritual vitality, the keenness of his moral discernment, the passion of his love for Christ's Kingdom come out into uncompromising expression. These were of the essence of his life.

By WILLIAM PIERSON MERRILL

Minister of Brick Presbyterian Church, New York City

IT is a proof of true goodness, greatness, or both, in a man when one cannot think of him without having a noble adjective come at once to mind. Others, I know, would say with me that the name, "Peter Ainslie," instantly calls up the word, "faithful."

He was that in the rich, deep sense of the word. There is a quietness inherent in the term. It stands for steady, continued fidelity and trustworthiness. But in his faithfulness was nothing of the dull or the plodding. His faithfulness was a flame; it burned and glowed. It could, when occasion called, be both hot and inflexible. His love, his breadth, his passion for unity, was too vital to be weak and merely amiable. He could fight, courteously, lovingly, but indomitably, for his principles and convictions.

His faithfulness had the fine quality of what the New Testament calls "patience." Again we need something stronger than the conventional idea of the word if we are to do him justice. He had it in the sense of the Greek original, steadfastness, the spirit Robert Louis Stevenson so well describes in the line,

"To go on forever, and fail, and go on again."

He might be outvoted, over and over; but he never was uprooted. He had the faith that looks ahead and will not be satisfied with less than the ideal. Such faith gives substance to things hoped for, and evidence of things not seen.

Church Unity and International Peace; these were the great objects of his thought and labor and hope and faith. What nobler or more necessary ones are there? And in the case of each he took his stand, quietly but resolutely, with the ideal. It was hard for him to see why nations should not live in peace, and why Christians should not be one in the expression of their faith and life.

He was tireless in his service of causes in which he believed. That also was part of his faithfulness. He was never too busy to play his part. He never gave half his mind to any discussion, or half his energy to action.

He was faithful to his friends. A long time might pass, but his greeting lost no warmth.

It can be said of him more than of most men, that everyone who knew him will miss him, and everyone who worked with him will feel that a personal comrade has gone.

One thinks of him as a dauntless knight of the Kingdom of God, marching on to the end as "Childe Roland to the Dark Tower came." We know that for him "the trumpets sounded on the other side." And when the Church of Christ shall have learned how to keep the unity of the spirit in the bond of peace, and the world shall have come to where the nations learn war no more, among the great cloud of witnesses Peter Ainslie will be one who can rightly feel that he had a real part to play, and played it with faithfulness.

By Charles Clayton Morrison

Editor of *The Christian Century,* Chicago, Ill.

DR. AINSLIE was one of the most distinguished and beloved ministers among the Disciples of Christ. He was for more than forty years the pastor of the Christian Temple in Baltimore, and under his encouragement ten other churches, a Bible training school and a settlement house were organized. The wider ministries of his life were devoted to the causes of Christian unity and world peace. He was a member of the deputation appointed by the Protestant Episcopal church to visit the churches of Great Britain in arranging for the World Conference on Faith and Order, which conference, as well as the Stockholm Christian Conference on Life and Work, he attended. He was president of the Association for the Promotion of Christian Unity from 1919 to 1925, and in 1927 he organized the Christian Unity League, of which he continued as president until his death. During the past twenty-three years he has edited *The Christian Union Quarterly,* a journal which has gone into every land and every communion of the church.

Those who were permitted to know intimately the wider leadership of Dr. Ainslie know how basic to his thought were *both* the essential concepts of Christian unity, namely, the catholic conception of the church and the conception of individual responsibility for our divisions. His earlier devotion to this cause drew him into groups and conferences where the catholic idea was emphasized. But he found to his dismay that the ecclesiastical leaders were both impassive and helpless without some popular ground swell of conviction and demand. It was this that led him to appeal to individuals of the rank and file through his Christian Unity League, in the hope that popular pressure might be mobilized to bring results.

Dr. Ainslie's formula, "The equality of all Christians before God," is one of the most pregnant and illuminating insights in the history of the modern movement for unity. It focuses the guilt of sectarianism upon each sect and also upon each individual Christian. It exposes the bigotry and pharisaism of sectarian practices and thrusts the idea down through the upper crust of diplomacy and opportunism into the sphere of conscience. If all Christians are equal before God, every sectarian practice is *sin*—if there is any such thing. But Dr. Ainslie's later emphasis on this individualistic aspect of the unity problem never eclipsed in his own mind the catholic, or organic, conception of the church. He only believed that for him the more important approach was to build up and mobilize a strong body of popular conviction on the subject.

Dr. Ainslie had scant resources. His time was not his own. But from his modest ecclesiastical position in Baltimore he exercised great influence through the courage and clarity of his thought and his own complete emancipation from sectarian self-interest. With his passing, the kingdom loses a knightly servant.

By RT. REV. EDWARD L. PARSONS

Bishop of California, Protestant Episcopal Church, San Francisco

IN 1925 Dr. Ainslie came to New Orleans where the General Convention of the Episcopal Church was in session to speak at a mass meeting in the interests of Christian unity. He was well known to all of us as a protagonist of the cause; but the occasion was memorable for me because what had been before hardly even an acquaintanceship began to ripen into friendship.

I remember well the impression made by his address. He charmed us by his vigor and enthusiasm. He stirred us by his vision and his faith. He cheered us by his courage. In all his work those qualities were displayed. He showed them at Lausanne in his constant effort to have the conference reach the fullest achievement.

The long story of *The Christian Union Quarterly* is in fact the story of his devotion and his untiring faith and courage. The mere record of his ministry in Baltimore suggests the same to any one who knows the conditions of city church work. But these burdens seemed only to stimulate him to an ever increasing output of lectures, books, addresses, conferences in the interests of the great cause to which outside the necessary functions of his ministry he had dedicated himself.

During many of these years he had to carry the added burden of opposition, suspicion and inertia in his own communion. But any sacrifice was natural and easy when incurred for the cause of unity.

But as one looks back over his work as it reveals itself in his larger public efforts one sees that he was no enthusiast carried away by visionary projects. He was not afraid of the facts. He was not willing that facts should be obscured by phrases. The Christian Unity League illustrates that. Conference after conference of leaders is held. There is lip-service in abundance to the cause of unity. But Dr. Ainslie saw with the clear eye of the prophet that the root trouble was moral. We all want unity; but we don't want it at any cost to ourselves. Prejudice and selfishness are the causes of schism. There cannot be any reason for disunion which would not yield to brotherly conference, to worship and prayer and communion together. If the church is or ought to be a great democratic fellowship, he could not conceive of any privileged group among the severed churches of today. That was what he meant by equality of Christians before God.

The process of uniting must be carried on slowly by the leaders. But if Christians could but get together, the rank and file as well as the leaders, and show in common worship and sacrament their belief that there is no privileged group we would, he knew, be getting to the root of things. Prejudice and selfishness would go; the task of uniting would be easy because the purpose to unite would be manifest. He saw the facts and tried to meet them by the simple expedient of the league.

His courage and prophetic spirit made him unwilling to compromise. Perhaps (I do not know) his statesmanship had sometimes to yield to that flaming zeal. He could not look with easy tolerance upon what seemed to him clearly contrary to Christ. It was so with traditional ecclesiastical limitations. It was so in his attitude towards war. No half-way measures could satisfy him. No traditions of men could take the place of the living Lord.

Indeed in that is the secret of his life and work, "We trust," he said at Lausanne, "only Jesus Christ, the crucified and glorified Son of God. . . . Christ is supreme and to him our loyalties belong."

It was in that faith he worked.

It is too early to appraise the extent of his contributions to unity; but its quality is obvious. He has brought Christians together. He has broken down prejudice. He has compelled thinking. He has revealed the secret of dull consciences. He has done these things for thousands. May God grant him "continual growth in His love and service" in the wider life upon which he has entered.

By GEORGE W. RICHARDS

President of the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa.

ONE of the rare privileges of my life was to meet and work with Dr. Ainslie. For twenty-five years I was associated with him in advancing the cause of church union. I met him for the first time in the Witherspoon Building in Philadelphia where a joint committee of the Reformed and Presbyterian churches was deliberating on a plan of union. Dr. Ainslie was introduced and spoke briefly on church union including all churches, even the Roman Catholic. When the chairman of the committee referred to the wide difference between the Presbyterian and Baptist churches, Dr. Ainslie acknowledged the fact, but suggested that the points of agreement were far greater than the points of difference, and because of differences the union of the churches was all the more desirable and by no means impossible.

I felt that I faced a man with a personality of extraordinary charm, with the enthusiasm of a prophet, the restraint of a scholar, and the bearing of a gentleman. He not only possessed, but was possessed by, a great cause. Insuperable obstacles did not discourage him because he felt himself to be on the side of God and was upheld by the conviction that what God wants and man needs will ultimately prevail.

With the invincible faith that his labor in the Lord was not in vain, Dr. Ainslie lived his life to the end. He wrote books on church union. He founded *The Christian Union Quarterly* on whose editorial council were men from many lands—Greece, Switzerland, Holland, England, Asia Minor, France, Denmark, Germany and America — representing Greek and Roman Catholic churches as well as Protestant communions ranging from the Anglican to the Quaker. In the latter part of his life he organized the Christian Unity League in order that appeal for closer relation of the churches might be made to ministers and laymen without regard to denominational affiliations.

He was an outstanding delegate to the World Conference on Faith and Order at Lausanne in 1927. In the face of strong opposition he pleaded for the celebration of the Lord's supper under the auspices of the Conference. His appeal was not heeded, but none the less he made a deep impression upon the members. Many times he crossed the Atlantic to lend a helping hand to the reunion of Christendom. For more than thirty years his voice was heard in assemblies of ministers and laymen of all churches in many states of the Union bearing witness to the disadvantages of a divided, and the advantages of a united church.

Now that his labors upon earth are ended, his work is not finished. Men of his kind rarely see their vision realized. A good cause, however, cannot fail. There were reformers centuries before the Reformation; they were morning stars that heralded the break of a new day. Their temporary failure led to the ultimate success of Luther, Zwingli, and Calvin.

Dr. Ainslie's spirit will live on even though his name may be forgotten. His writings will be read long after he has become a memory to those who knew and loved him. Wherever *The Christian Union Quarterly* will circulate on three continents, men will not cease to pay a tribute of esteem to its founder and first editor.

By Beverley D. Tucker, Jr.

Rector of St. Paul's Protestant Episcopal Church, Richmond, Va.

EVERY great movement in the Christian church has come to vital expression and left its lasting impression through the personality of some one man, who has stood forth to stop some drift of the centuries and to give his leadership to show a more excellent way.

When we think of the Protestant Reformation of the sixteenth century, we think of Martin Luther taking his stand at the Diet of Worms and raising the standard of a new day, "Here I stand, God helping me, I can do no other."

When we think of the evangelical revival in the

Church of England that stirred the dry bones of the eighteenth century, it is John Wesley who comes compellingly to mind.

When we try to sum up the movement in our day toward the breaking down of the barriers of denominationalism and the creating of a bond of fellowship and understanding between Christians of different folds, it is the spirit of Peter Ainslie who speaks to our hearts and consciences as the great apostle of Christian unity.

There are two methods of approach to Christian reunion, which are often set over against one another as mutually exclusive but which may more wisely be thought of as mutually helpful.

The one is the official approach represented in such pronouncements or movements as the Lambeth Appeal to All Christian People of 1920, the World Conference on Faith and Order of 1927, the South Indian Union scheme which received the encouragement of the Lambeth Conference of 1930. The motive that underlies these proposals is to effect corporate unity or church unity.

The other approach, which may be described as unofficial, proceeds upon the assumption that the essential basis of unity which transcends all of our differences, already exists among those who profess and call themselves Christians. Over and above the papacy, the episcopacy, the presbytery, or the congregation as the center of unity is the supreme headship of Christ. Surely we can be all together, with one accord, in the conviction that Jesus Christ is the great and indispensable possession of Christianity. In that conviction we have a valid and enduring ground of unity provided we are willing to act upon it. This approach I would call Christian unity and would identify it with the leadership of Dr. Ainslie.

He did not set this approach over against the official method of approach. In fact, he was present at Lausanne as a moving spirit. Only he would say, "This ought ye to have done and not to have left the other undone." He would maintain that the practice of Christian unity is the surest means of preparing the way for eventually ratifying the fact in some form of corporate unity.

There are, for example, specific acts of courtesy and hospitality — interchange of pulpits and intercommunion—by which we can manifest our belief in the essential equality of members of other Christian communions, even while we wait for the technical conditions of reunion between our different church groups to be fully determined. By inviting ministers of other denominations to preach from our pulpits and by cultivating opportunities of united services of worship we demonstrate in symbolic acts what the Lambeth Appeal has expressed in words, viz., that "we thankfully acknowledge that these ministries (that is, the ministries of non-episcopal communions) have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

Furthermore, by extending the invitation to members of other Christian communions to partake of the Lord's supper with us at the Lord's table, and by guaranteeing to them a status in our congregation, on the strength of their confession of faith previously made in the communion of their own upbringing, without requiring a particular form of baptism such as immersion, or a particular form of admission to the Holy Communion such as confirmation, is to make clear that we recognize their church order at its full value.

This test was for Dr. Ainslie the crucial one. To kneel together around the Lord's table and eat of the same loaf and drink of the same cup, in response to our Lord's command, is not only to testify to our desire for unity, but also to recognize that the sacrament of the Holy Communion is an effective means through which we may receive grace and strength to draw nearer to that goal of Christian unity and fellowship. Such intercommunion does not lower but heightens our appreciation of the validity of the sacrament. It signifies that instead of attempting to effect unity by our own deliberations and discussions, we put ourselves at the disposition of the Spirit of Christ to lead us on and guide us into the way of peace.

My first touch with Dr. Ainslie came as a result of an announcement to my own congregation that henceforth I would receive members of other Christian communions into the fellowship of St. Paul's Protestant Episcopal Church, Richmond, on the basis of their certificate of membership in the communion of their heritage, without requiring confirmation as a prerequisite. Immediately I received an affectionate letter of appreciation from Dr. Ainslie, and as a manifestation of his large-hearted generosity he invited me at the time to become an associate editor of *The Christian Union Quarterly*. I gladly accepted as a symbol of my sympathy with the ideals for which the *Quarterly* stood, though I indicated that I would be of little practical help as an editor, except in the way of making occasional contributions.

As a result of this contact I learned to look to Dr. Ainslie for leadership in the cause of Christian reunion. He possessed in a rare degree the ability to stand for an ideal, which often provoked in others a spirit of bitter opposition and controversy, and yet on his own part to maintain a spirit free from personal animosity and partisanship. He knew how to be reviled and to revile not. In him we have been privileged to have association with one who exhibited the Christian grace of love which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

His ideals were too great to find ready acceptance in his lifetime, but he has lighted a candle which by God's grace will not be put out. I know not how to express my own appreciation of him better than in the words of the Book of Common Prayer:

"Almighty and ever living God, we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, through Jesus Christ our Lord. Amen."

By RT. REV. BOYD VINCENT

Bishop of the Diocese of Southern Ohio of the Protestant Episcopal
Church, Cincinnati, Ohio

MY recollections of Dr. Ainslie are not many, but they are very distinct and highly valued.

In 1910, at the General Convention of the Episcopal church in Cincinnati, there began the movement in behalf of "The World Conference on Faith and Order" in the interest of Christian union, finally held at Lausanne, Switzerland, in 1927. At that convention of 1910 there were Christian greetings from the Disciples' Convention, then in session at St. Louis,—I think. No doubt those greetings were inspired by Dr. Ainslie himself, as probably was the fact also that the Church of the Disciples was the first to respond favorably to the overtures of our Commission on the World Conference for the appointment of like sympathetic commissions in all American churches.

A little later on I had the privilege of addressing the Disciples' Convention at Louisville on the subject of Christian Unity and the World Conference; and I shall never forget the first impression then of Dr. Ainslie's Christian cordiality and personal graciousness.

Afterward, at all Joint Meetings of our American Commissions, Dr. Ainslie left the same impression. Those meetings were not always harmonious. But there was always one man among us whose mind was so large and whose own spirit so harmonious and who was so free from all limitations of creeds and confessions and ecclesiastical organization, that he embodied for us the ideal unity of the churches,—not by doctrinal or external bonds, but by faith and in the Spirit, comprehending all minor beliefs and differences of administration.

The future of *The Christian Union Quarterly* is now of course a problem. Through all these years it has been a steady influence for good — certainly among our American churches—in stirring and keeping alive the idea and desire of Christian unity. Where shall we find a like-minded, unwearied spirit to continue Dr. Ainslie's work? For he himself was the *Quarterly;* and any new editor-in-chief must be his disciple indeed.

By HERBERT L. WILLETT

Minister of Kenilworth Union Church, Kenilworth, Ill.

A GREAT soul has been promoted from the limitations of our human life, and welcomed into the "choir invisible of those immortal dead who live again in minds made better by their presence, and whose music is the gladness of the world." Rarely are the qualities that make a noble, saintly and beneficent life so combined and compacted as they were in the character of Peter Ainslie. His arrival in any company, his entrance into any group, imparted to it a new spirit of dignity, graciousness and high purpose such as few men have been sufficiently gifted to communicate. Nor was his an austere and detached friendship. Those who knew him in any intimate manner were drawn to him with a strength of affection which found unfailing satisfaction in association with him, and who left him with a sense of enrichment which few are able to confer. For one who was so dead in earnest regarding the great causes which lay close to his heart, he revealed a lightness of heart and serenity of spirit which carried him undiscouraged through experiences which must have tried the fibre of his nature, and would have been wholly baffling to lesser men.

He was a man of God. Prayer was his vital breath. In his own home he had a place of prayer, into which none entered save for worship. His public prayers were disclosures of his intimacy of soul with the Eternal. His conferences, to which he drew choice and elect spirits from near and far to deliberate on the high themes of religion, were pervaded by the atmosphere of prayer, an atmosphere which he generated by his own tender, uplifting speech with God. His writings bore the same imprint of devotion. Two of them were particularly directed to the cultivation of the spirit of worship, in private prayer and in the public ministries of the church. His life, with all its genial humor and enjoyment of good fellowship, was spent in the consciousness of the divine presence.

Probably the prevailing interpretation of the dominant quality in Peter Ainslie's nature would be that of his gentleness, courtesy, calmness and unfailing good will to all. He never seemed to have any other attitude toward anyone save that of generous appreciation and kindness. Yet there were in him rugged, rock-like traits which gave him unbending firmness, and a persistence which permitted him to face difficulties which might well have overwhelmed one of less heroic spirit. His life was not easy. The problems which he met in his pastoral work, in his association with the various groups in his city, in his promotion of causes which were not always popular, and in the wider reaches of his ministry in his own communion and outside, were often difficult and depressing. Of this side of his experience his latest book, *Some Experiments in Living,* is the best disclosure. With complete self-effacement and rare insight into the humors and peculiarities of human nature, he describes some of the scenes, diverting or pathetic, in which he was involved. And not a few of his experiences demanded unbending courage and straight speech. Those who knew him could add other chapters to this modest recital of his life work, chapters that would make more vivid the resolute qualities which appeared only in emergencies.

His was an eager and an acquiring mind. Early in his pastorate in the city of Baltimore he organized classes for Bible study, and set himself to a mastery of the biblical materials, in which process he produced a series of text-books suited to the members of his student groups. In those days he leaned toward the literalistic interpretations of Scripture, and laid stress upon the second coming of Christ as an essential of the Christian faith. As time went on, however, he read more widely and in his studies moved out from the more confining limits of his first convictions, until the fundamentalist features of his faith receded into the background, and he joined the ranks of the great modern scholars in a freer air and a broader view. Few men in the ministry read more assiduously or wisely. The books he reviewed in his journal were numerous, and were representative of the best thought of the time.

The outstanding characteristic of his nature was his catholicity of spirit. In the truest sense he counted all people of good will his brethren. He could not think in mere parochial or denominational terms when he contemplated human life. He saw so much of the evil of sectarianism, both among the people of his own communion and in the wider areas of Christian life, that he felt himself called to the task of promoting the unity of all believers. His motto was "The equality of all Christians before God," a slogan which found embodiment in perhaps the most notable of his books. To him those of all confessions, no matter of what race, color or creed, who held the faith of Jesus were brethren. Nor did he limit his good will even to those of Christian persuasion. His friendship with the Jews was cordial and appreciative, and he looked forward to the time when Jews and Christians, having the same basic faith in God and the Scriptures, might be drawn into closer fellowship through a better understanding of the spirit and purpose of Jesus, and a fresh discovery of their deeper comradeship. It was a proof of his broad and daring conception of the brotherhood of all believers that he planned to include in his new church edifice a chapel for Roman Catholics and a synagogue for Jews, in which he hoped members of those confessions would feel impelled to worship under their own auspices and leadership.

He traveled far and labored unremittingly in the service of his great ideal of Christian unity. He envisioned no huge pattern of uniformity for all members of the body of Christ, but rather the cultivation of a spirit of understanding, through prayer, conference and common activities such as should eventuate in the collapse of the denominational system with its scandal and wastefulness, and the realization of that unity of the spirit for which Jesus prayed. In the promotion of this ideal he attended the conferences at Constance in 1914, The Hague in 1919, Geneva in 1920, Copenhagen in 1922, and Stockholm in 1925. In furtherance of the same purpose he founded *The Christian Union Quarterly* and the Christian Unity League, and to them along with his manifold pastoral duties, he devoted all the remaining years of his untiring life.

The two instrumentalities thus created by him have a significance which all of his brethren of every confession acknowledge, and which they will be anxious to see perpetuated in his spirit and with his enthusiasm and courage.

A VOICE

One true strong voice is worth a world of wealth,
Dauntless and without compromise with stealth;

A voice with thought, charity, and kindness,
Unyielding and unbought by men's blindness.

Threats, lost prestige, poverty pile up high—
Mere mirage mountains that brave voices defy.

Prisons—not palaces—make finer humanity,
Martyrdoms—not thrones—have shown reality.

Then write with steel pen—not dogmas nor creeds—
Truth is the living thing that speaks in deeds.

Peter Ainslie.

FUNERAL SERVICE OF PETER AINSLIE

Presiding—Mr. Dudley P. Barnette
Elder of the Christian Temple, Baltimore

Processional—"Love Divine, all Love Excelling."
Scripture—Matt. 5:1-20; 38-48.
Prayer — Dr. Hugh L. Hodge, Minister First Presbyterian Church, Baltimore.

Addresses by
- Rabbi Rosenau—"Fellowship"
- Rev. Levi B. Miller—"Interracial Understanding"
- Dr. Albert Day—"The Social Gospel"

Hymn—"Where Cross the Crowded Ways of Life"

Addresses by
- Mrs. A. Morris Carey—"Peace"
- Dr. Edgar DeWitt Jones—"Christian Unity"
- Mr. C. Walter Lane—"What the Christian Temple Stands For"

Hymn—"What a Friend We Have in Jesus"

Address by
- Dr. Finis S. Idleman—"The Spiritual Significance of Personality"

Prayer — Dr. Robert D. Clare, Minister St. Mark's Lutheran Church, Baltimore.
Choir Response
Recessional—"Lead on O King Eternal"
At the Grave—Dr. Arthur B. Kinsolving, Rector St. Paul's Protestant Episcopal Church, Baltimore.

FOREWORD

By Mrs. Peter Ainslie
Baltimore

MR. AINSLIE planned his funeral service over a period of years, dating from a will made in 1929 and giving final directions the day before his last operation.

He felt there was much paganism in Christian burial services, that a somber service was a denial of the promise of eternal life as expressed by Jesus, so asked that his funeral be joyful in spirit. He wished the service itself to be a last gesture toward those great social ideals of Jesus to which he gave his life, and indicated the friends associated with him in various causes who could do this for him. They represented many denominations and races. Dr. Arthur B. Kinsolving, who conducted the service at the grave, began his ministry with Mr. Ainslie in the same community, in Tidewater, Virginia.

The spirit for this final service Mr. Ainslie indicated in his will: "I am glad to have lived in the flesh as long as I have, but the material world cannot satisfy me. I have enjoyed it as a beginning place, but I am sure that I shall like the other world better for I am God's child and he takes us from good to the best."

It was his wish that the pallbearers symbolize in the recessional the power of love to bring together all classes and creeds, so political leaders, professional men, business men, ministers and laymen marched together irrespective of class and creed. The immediate family followed last, to symbolize that social needs are primary, personal needs secondary.

Mr. Ainslie did not wish his body to be present at this service, but to remain at his home until time for burial. This wish could not be fulfilled as the manse was quarantined at the time, the children having a contagious disease; so Mr. Ainslie's body was placed in Missionary Hall at the Christian Temple, where it lay in state from Saturday until Monday. This Hall opens into the main auditorium and was the first unit of the church. On the ceiling are written the names of great missionaries of all Christian groups. On the walls hang the pictures of the founders of the various religious bodies. The young people of the church guarded his body here day and night, as thousands from all walks of life came for one final look at his face. On Sunday morning his faithful people gathered for the communion service in the adjoining church auditorium and found in their common sorrow before the communion table a realization of their oneness in Christ's service and the power of the spirit of their leader in their lives. Mr. Ainslie could not realize the grief his going would bring to his people and how much they needed to release it together around his body, which bore so many of the precious marks of his spirit.

In his will he asked that he be buried in a small lot in Loudon Park cemetery and that the undertaker be Mr. Madison Mitchell—"Who thirty years ago sent a carriage each Sunday for my invalid mother and sister, enabling them to attend church." His will further said, "I desire my funeral to be simple—no eulogies, please. Those who wish to express any thoughts that they have of me may do so with flowers—these flowers to be in churches of Jews, Catholics and Protestants if they have any thought of me."

He felt the emphasis upon the body in Christian cemeteries deplorable and indicated this to his family in his will, stating the kind of memorial he desired. "If conditions justify it, I would like a sum to be given to the Disciples Divinity House of Chicago University, for a lectureship on Brotherhood dealing with churches, races and nations. But if this cannot be done it will be all right. I have worked most of my life for these ideals which are so sadly needed for the world. They will come after a while. But I would like to see them come early."

The record of this service is possible because of the graciousness of those who took part, in preserving their notes or making a summary of their extemporaneous addresses.

ADDRESSES

By William Rosenau

Rabbi of Eutaw Place Temple, Baltimore

THE honor accorded me at this hour I regard singularly sacred. My natural impulse is to dwell upon the loss which our community has sustained in the death of the pastor of this church, Rev. Dr. Peter Ainslie. But the wishes of the departed must be respected. I shall therefore, upon request, treat in brief one of the ideals for which he stood in life—namely, the character of his fellowship as I knew it.

He and I came to Baltimore at one and the same time. I shall never forget the day he called on me, shortly after my arrival in our city. He stated that we were men of the same age and the same type, and that he hoped that we would work together for the attainment of the same ends. I never knew him to be otherwise than heartily cooperative and deeply appreciative of the efforts of local religious leaders in the furtherance of the highest ideals.

And as he did this he sought to be thoroughly understood by his colleagues in the ministry. I recall two particular occasions making for this understanding. I was a guest speaker at the graduation of one of his Bible classes, and then again at a meeting held in this building, I believe, for the development of religious education. In both instances I could not help but carry away an impression which resulted in my sustained admiration for the sublime aims for which Peter Ainslie stood.

Moreover, as Peter Ainslie desired to be understood by others, so he wanted to understand others. To cite an example, on the Atonement Day celebrated in my Temple in 1932, he, together with other members of his faith, asked to study the service to be conducted. From the lines which I received from him a few days after the Jewish Atonement Day, I recognized that he came to me and mine in a spirit of sympathy, always evidenced by him for the thorough knowledge of persons belonging to faiths other than his own.

Nor can I lose sight of the fact that he welcomed exchanges of pulpits with the preachers of the various denominations represented in our midst, in order to develop that genuine fellowship which makes all men kin irrespective of their religious affiliations. This spirit of fellowship is one of the jewels in Peter Ainslie's crown of glory. It deserves to be prized as a precious heirloom of his bestowal, by those who were fortunate enough to sit at his feet and by those who were privileged to know him. His memory will ever be a blessing to mankind.

By Levi B. Miller
Pastor of Unity Christian Church, Baltimore

THOSE familiar with the writings of Dr. Peter Ainslie know where he stood on the question of interracial understanding. I have here an excerpt from his book, *Working With God,* which gives his views on the question of the relationship of the white man and the negro. It reads as follows: "It is folly, if not treason, to cultivate mistrust and hostility between the white man and the negro and, in after years, it will have been found to have proved an injury to both." I am sure that I express the sentiments of the vast majority of my race who knew Dr. Ainslie when I say that he was a fearless advocate for equal rights for all men.

Perhaps the one thing that impressed me most was that, though he was busy traveling, writing and speaking in the interest of the ideals which found expression in his own life, and which he believed, when generally accepted, would solve many of the grave problems of our day, yet he had time to hear, and help when he could, the ordinary man. Four years ago I was facing the greatest crisis in my career as a minister. I went to Dr. Ainslie for advice. We had never met before. He spent more than an hour in hearing my case and giving advice. As a result of his help, the present Unity Christian Church, which was organized with forty members four years ago, and today has more than eight hundred members, was made possible.

As I think of this service planned by him, of the presence of these clergymen whom he selected to serve on this occasion and of his expressed desire that those great principles for which he stood be the basis of our remarks, I seem to get a better understanding of those lines:

"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time."

By ALBERT DAY

Pastor of Mt. Vernon Place Methodist Episcopal Church, Baltimore

THERE is no one of us who is participating in these services today but whose lips are leaping as his heart is throbbing with a tribute to Peter Ainslie. But his request was that we do not eulogize him but rather exalt the causes to which he gave his life. We want once again to lift the banners and sound the trumpets as he passed into the Unknown so that if he can know what is happening here this afternoon he will have the assurance that we who are left behind him have not given up the struggle but are still waging war in behalf of those great principles and policies which commanded his undying loyalty.

Peter Ainslie believed in the social gospel because he believed in Jesus and understood him. So many who believe in Jesus do not understand him. The cry which was upon the lips of Jesus, "Have I been so long with thee and yet hast thou not known me, Philip," would be on those wondering lips again were he to walk into our churches and hear our sermons about him, or into our homes and listen to our conversation concerning him or into our minds and read our thoughts of him. Only his wonder would be greater for we have had nineteen centuries in which we have built churches and cathedrals in his honor, have erected colleges and seminaries to promote the study of his life, have filled libraries with books about him, have delivered and listened to more discourses about him than have ever centered about any other person in history. But still we do not know him. We do know many of his saying as far as verbal content and dictionary meanings are concerned, but we have not fathomed his sayings nor caught the spirit and significance of his life. There is no element in his character and ministry more frequently forgotten than his creative ethic. Jesus turned away from striking sayings and logical systems and rigorous imitations as a means of making men good and good for something and asked men to drink at the fountains of his life, to imbibe his spirit, believing that the resulting life and spirit would be competent to meet the changing issues of the days and years. It is a revolutionary approach to the whole subject of ethics but it is a revitalizing one. It is the only one which cannot be out-moded by time and the inevitable changes which time brings in every phase of human life. It is the only one which is competent for youth and age, for men and women, for every race and every clime. How often in his own name his ethic has been denied we know too well. One preacher was attempting in a Sunday evening forum to share the mind of Christ concerning some prevailing economic practices. At the conclusion of his address a lawyer, the counsel for a great corporation, arose to argue that Jesus said nothing about economics and that we had better use our time on Christian subjects. The lawyer was partly right. Jesus was not a student of economics, he never used the word, he never enunciated what might by a stretch of the imagination be called an economic law. But one cannot "feel" the life of Jesus or possess his spirit without receiving therefrom a challenge to which he must give answer in every activity, economic, political, international.

The essence of that spirit may be described first as a reverence for human beings, irrespective of their class or race, which makes their welfare one's supreme concern. Baron von Hügel said as his last word, "Christianity taught us to care, caring is the great thing." Second, an absolute trust in God which brings with it new conviction as to what can be done in the world.

Suppose that we should take this ethically creative Christ into our pulpits, suppose that we should help our people to see that nothing is settled save the principle of sacrificial reverence for personality and the providence of an ever-loving God eager to help personality to fulfilment. Suppose that we should be always at the task of convincing them that it is their task in every sphere of life to examine what is happening to all personalities affected by their deeds. Can anyone imagine that the ethical complacency of our people would continue? Would we witness any longer luxury in cushioned pews, praising God in forgetfulness of the misery just beyond the church doors; huge dividends being distributed by churchmen in the presence of wage cuts or no wage at all; the formation by those who are called Christian of giant holding companies which one discerning financier describes as "an attempt to get something for nothing"? We should not bring the city of God, the new Jerusalem, down out of heaven immediately and give it habitation among the sons of men, but we should at least begin to lay the foundation of the kingdom of God upon earth. On our church rolls and in our church pews are men and women who have within their keeping the regeneration of the present social order or its continuance at a poor dying rate of recurring depressions with increasing miseries and resultant waste of life. Why have these citizens been able to sit under our ministry year after year and not have something happen to them which would send them out to high ethical adventures for the sake of human life? There are, of course, many reasons — human inertia, the institutional lag which is like a ball and chain upon the feet of individual good intentions, the depravity of the group mind. But it is impossible not to believe that one reason is that the Christ whom we have presented is merely a historic figure whose practices cannot all be repeated in this century instead of the ethically creative Christ whose spirit in the life of the individual will redeem the life of any century.

Peter Ainslie caught the spirit of Jesus. He cared deeply for people. Whatever hurt them, hurt him. He measured every policy and every institution by its effect upon human personality. And he believed in God. Just before he went into unconsciousness it was my privilege to be with him for a moment and he said, "Albert, we must tell them, we must tell them of the Everlasting Arms." Because of his conviction that the Everlasting Arms were underneath him, he won courage to face the evils of our time and the demons which make war upon personality and speak out boldly in God's name.

By MRS. A. MORRIS CAREY

Minister of Homewood Friends Meeting, Baltimore

WE are met here today to think of the ideals to which our friend devoted his life and to me has fallen the one that next to Christian unity is outstanding in his service.

Early in Dr. Ainslie's ministry he, influenced by Leo Tolstoy and upheld by the attitude of the Society of Friends, became convinced that war and Christianity were not compatible and never in any way compromised with war. His membership on the World Peace Union and the committee of World Friendship Through the Churches opened many avenues of service along the line of peace. He went to many European conferences where his services were most helpful. He enthusiastically espoused the World Court, the League of Nations, and the Kellogg-Briand Pact. It seems impossible to those of us still here—impossible to see how we can spare such a champion for peace just at this time when the world seems to have to a great extent discarded its faith in these instruments for settling disputes and are turning away from disarmament. The path is difficult, but the way is very clear. I would call on you who are young to take up the mantle that he has dropped and carry on to final victory. I am sure this would be his wish and his spirit will be in our midst as we strive to do our part in bringing about the peace of the world.

By CHARLES WALTER LANE

Elder of the Christian Temple, Baltimore

DR. AINSLIE'S chief thought in life was the Christian Temple, and on this day he requested that one of the members of his congregation should present to you what this church stands for. I am very grateful that I have been selected to do this. Enriched as my life has been by more than thirty years of friendship and association with him, I have long ago concluded that the names Peter Ainslie and Christian Temple are synonymous, and that the one complements the other. A witness of his far-reaching ideas and plans, I feel today much like the little boy who was digging a hole in the sand of the seashore, and slowly filling it with buckets of water from the ocean. When asked what he was doing, he replied, "I am pouring the ocean in this hole." I, too, know that in trying to tell you of all the ideals that Peter Ainslie had, in the few moments assigned to me, have a task just as hopeless.

The Christian Temple stands for exactly its name—a Temple of God, in which all religious bodies could come to its pulpit and express their views, and be received with friendship. It was started thirty years ago, and completed by great sacrifices, many of them by Peter Ainslie, who had conceived, planned and finished it. In the panels of the ceiling of this building you will find the names of the great leaders in science, art, education, philosophy and literature. Adjoining, in Missionary Hall, are the names of the missionaries, and on the walls, pictures of the founders of the various religious bodies. So far-reaching were his ideas and hopes that he endeavored to encompass them all in one building.

In this church, he planted the seeds of every movement in which he was interested, and many times, was so far ahead of us in thought and act, that we were unable to keep up with him. When discouraged, he always turned to us and received our love and support. The purpose of his life was to have the Christian Temple stand for these ideals, and for what the speakers here today have said. He loved his people with his whole heart, and gave to them all that he had. He always thought of others, never of self. He has left us a great heritage, and we intend to carry it on. His presence will always be here, and this work shall go on, for Peter Ainslie will never die in the hearts of his people. We have had a great experience. Many people knew Peter Ainslie who did not know the Christian Temple, but you could not know him without being told about the Temple. The foundation on which he builded was solid, and Christian Temple marches on.

By Finis S. Idleman

Minister of Central Church of Disciples of Christ, New York City

IN the hush of this holy hour we are better able to know the meaning of that New Testament phrase: "The visible is made out of the invisible." We have always known this truth in the material world. The building is the result of the architect's dream. The painting is the result of the artist's vision. The state is the response to the patriot's hopes. All of the rich treasury of the physical things we see and handle have come to us out of the invisible spirit of man. But it is equally true in the realm of personality. The poet made the far-wandering Ulysses say, after his return, "I am the sum of all I have met." That is the significance of personality in its action on other personalities. But it remained for St. Paul to give us the spiritual significance of personality in the immortal passage: "We all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the Spirit."

We have seen that truth manifested in the experience of the Master with his followers. Crude and vacillating, quick to offend and to be offended, selfish and ambitious, once they were caught in the crucible of his love they were slowly but surely changed into what was generous and patient, steadfast and strong. And as often as a great and gracious life reappears, we behold anew the work of a spiritual re-creation going on in human lives. The visible is changed by the invisible; what appears grows out of what does not appear. A divinely radiant personality has a significance for all that "are within the room." They speak to us each in our own tongue, in the language in which we were born. Our various lives catch a personal message according to our capacity to appreciate them. Like the ocean which can ensphere the continents and a tiny island alike, so do these great spirits take us all, both great and small, and become to us each one the transforming power to make us into their own image.

Such was he who lies sleeping in our midst this afternoon. No one of us can speak for another, for he comes to each of us whether artisan or artist, manual toiler or educator, and speaks to our innermost feelings. He took us all wherever and whatever we were and led us to something better than what we were. He did it by the power of a transfused personality. We do well to pause in reverent affection to inquire what it was in him that could so change us into something of his own nature. Surely it was, in part, his capacity for kindly brotherliness. He knew no caste, class or race in his friendship for all men. If anyone could ever appropriate John Oxenham's lines as his own, he, of all men, could say:

> "Who serves my Father as a son
> Is surely kin to me."

Under the magic of that gentle friendship literally multitudes have moved up to nobler altitudes. Like the wideness of God's mercy, which exalts each one, so was his kindly brotherliness the breath of new life to isolated and detached men and women upon whom the mantle of his universality fell. He made for the brotherhood of the human race of which Jesus spoke in terms of the Kingdom of God. He builded the community of the spirit. He made the visible out of the invisible.

Or again, we remember, as a logical conclusion of his kindly brotherliness, the quality of his inclusive spirit. Like his Master's passion for the "other sheep not of this fold" he held in his inclusive heart every lover of God and every seeker after the Good Life. He championed that self-evident but much maligned truth contained in the phrase: "The Equality of all Christians before God." He became the veritable prophet of good news to all discouraged laborers for Christian unity. The contagion of his spirit upon uncounted thousands both in America and England and on the continent was for an inclusive mind within the church of God as the only hope of keeping faith alive in the world. His brave advocacy of that truth cost him more than he would ever tell, yet it fell like rain on the parched ground of the spiritual hopes of men and women.

In conferences throughout the nation, he brought this message to timid hearts who held up their torches to his burning faith and lit them as by holy fire and then went out east, west, north, and south and carried the light of hope to every corner in America.

> "Like a thousand dawns on a single night
> The splendor rose and fell."

Or yet again, we shall not have done justice to our deeper natures if we do not acknowledge in this sacred presence how all of us have been influenced by the progressive open-mindedness which he manifested. Where most men grow conservative or cautious when they reach middle-life, he flowered into yet more daring attitudes and championed still more unpalatable causes and convictions. He was not afraid to reverse himself. He freely abandoned what was to him a cherished truth when he saw it could not function in the light of new-found experiences. He believed, like John Robinson, that New Truth was still to break from God's Word. He held himself with open-mindedness to follow where it should lead him. Who of us can reckon the immeasurable reaction to his spirit of hospitality to new truth as it breaks across the religious horizon of this generation?

But varied as are all these personal qualities which we saw in him and which so deeply affect our lives, we come at last to take off the sandals from our feet as we recall his mystic mind. He lived as intimately with God as trees live with rain. It gave him that even keel in life which was always our wonder and despair. He was never moved to ecstatic joy as the most of us are. Never was he cast down in despair or defeat as we are. He moved through all our varied moods with a quiet imperturbable calm which seemed to flow out of the all-sufficient grace. It made him unique in a mechanized and regimented world. Something of St. Francis lived in him again. He made belief in God easy. Bereft as all of us will feel to go on without this great heart beside us, yet all of us will carry a newer sense of the divine presence around us because of what he was. There was a natural saintliness in him that had its head in the unspeakable mysteries of the heavens and its feet planted firmly on the earth. For that reason, he could not keep from mixing in the mess and trouble we call life. The causes which he wished represented here today are but illustrations of the incarnation of his prayer life. Because he lived with God, he loved and lived for mankind. He was never detached from the sordid and tragic in humanity. Such mysticism needs no defense, it is its own advocate. It commends itself to every rational mind. Each of us will find it easier to pray that he lived and to "trust the soul's invincible surmise" that life of such quality is eternal and therefore cannot die.

This church can never be the same again. The spiritual significance of his life will be living on here. Its youth and age will go on being transformed by what he was here into the same image "even as from the Lord the spirit." This city will not be the same again. Moving up and down its streets for forty years, he cast a radiance over its men and women who will carry on with new courage into the long day's duty because he lived here. The universal Christian church will never be the same again. He revealed a new meaning of what it is to be a Christian. He has made us ashamed of our pettiness and sectarianism. Our poor humanity will not be the same again. He ennobled the whole of life and set a new song ringing in the baffled hearts of men. By that sweet and persuasive personality he has bound us all "by gold chains about the feet of God."

CLOSING PRAYER

By Robert D. Clare

Minister of St. Mark's Lutheran Church, Baltimore

O God, the Father in heaven:
Have mercy upon us.
O God, the Son, the Redeemer of the world:
Have mercy upon us.
O God, the Holy Ghost, the Comforter:
Grant us thy peace.

Collect

O GOD, before whose face the generations rise and pass away, the strength of those who labor and suffer, and the repose of the holy and blessed dead, we rejoice in the communion of thy saints. We remember all who have faithfully lived, all who have peacefully died, and especially those most dear to us. Lift us into light and love; give us at last our portion with those who have trusted in thee and striven in all things to do thy holy will. And unto thy name, with the church on earth and the church in heaven, would we ascribe all honor and glory, world without end. Amen.

In this solemn hour, blessed Father, we turn to thee with hearts conscious of a great loss. One whom we loved and in whose fruitful ministry we rejoiced has been taken from our midst. And yet, we would not, by yielding to a spirit of gloom, prove false to that faith which was his and which is ours. Thou who through thy glorious Gospel hast brought life and immortality to light, hast granted to him the victory—life's last and greatest victory, and hast made him to be a partaker of the inheritance of the saints in light. Therefore, we would this hour wear the garment of praise rather than the spirit of heaviness.

We thank thee for the testimony which this thy servant bore, and for the spirit of love and good-will which radiated forth from his devoted soul. Do thou sanctify to the good of this congregation and all others who came within the wide range of his influence the precious memories he has left with us. Let thy blessing rest upon the great interests which were so dear to his heart, and in thine own way and in thine own time bring to a happy realization every heavenly-inspired hope and longing of his life.

Comfort as thou alone canst comfort the dear ones whom he has for a brief moment left behind. Breathe into their bereaved hearts the peace that passes understanding. Give to them a very vivid sense of thy presence and of the all-sufficiency of thy grace. May they have the assurance of their continued fellowship with him in thee, and the realization that there is no separation between those that love, even though converse and communion be no longer possible according to the flesh.

And lift us all, O gracious God, through Jesus Christ our Lord, into such oneness with thee that we may at all times be able to say with thy faithful servant of old: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

And unto Thee, Father, Son and Holy Spirit, will we ascribe praises and honor and glory and dominion, world without end. Amen.

THE LORD'S PRAYER

AT THE GRAVE

By ARTHUR KINSOLVING

Rector of St. Paul's Protestant Episcopal Church

"They are Thine, O Lord,
Thou Lover of souls."
—*Wisdom 11:26.*

We give them back to thee, dear Lord, who gavest them to us. Yet as thou dost not lose them in giving, so we have not lost them by their return.

Not as the world giveth, givest thou, O Lover of souls. What thou gavest, thou takest not away; for what is thine, is ours always, if we are thine. And Life is eternal and Love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight.

Lift us up, strong Son of God, that we may see farther. Cleanse our eyes that we may see more clearly.

Draw us closer to thyself that we may know ourselves nearer to our beloved who are with thee. And while thou dost prepare a place for us, prepare us for that happy place that where they are and thou art, we too may be: through Jesus Christ our Lord. *Amen.*

REDEDICATION

Marion Benedict
Professor in Sweet Briar College, Va.

FOR those who were present, it was the most moving and vital service of consecration that any of us had ever experienced. It made me realize more, too, what the Easter experience must have been for the disciples. In that service we all knew that Peter Ainslie was alive—alive with a transforming power over other men greater than could ever have been possible when he was moving among them visibly. And—through the power of his spirit Christ came alive in a new way (or the old way that the disciples knew) in the hearts of the people gathered in that church.

It seemed as though each one of the speakers was inspired—as though through him Peter Ainslie was voicing the challenge that he longed to bring home to the lives of his fellow ministers and the people of Christian Temple—and through them to all Baltimore and this whole land.

Many a person who wept in that congregation did so, not from the kind of grief that Peter Ainslie didn't want, but, as one present expressed it, because he or she saw how far short we had come from giving our lives wholly to Christ as Peter Ainslie had done. The tears were tears of repentance and rededication.

EXPERIMENTS TOWARD CHRISTIAN UNITY

By PETER AINSLIE

WHEN I was a boy in Essex county, Virginia—a community of fine culture—I could not understand why there should be four different kinds of Christians in my neighborhood, worshiping in different buildings and creating the impression that each was different from the others; and, in consequence of these fictitious differences, some thinking themselves better theologically than others. In my social contacts there appeared to be no difference at all. These denominations were Baptists, Disciples, Episcopalians, and Methodists. My father had preached there for two decades. My denomination had the largest church and was equal in social standing with any of the others. That gave me a more advantageous opportunity for observation than if my denomination had been the smallest and inferior in social standing.

Baptism and the Lord's supper appeared to be the chief barriers, although there were some minor ones, too; but I could not understand why any of these opinions should separate the disciples of Jesus. Christians may differ on the design and mode of baptism and on the time and the purpose of the Lord's supper; but none of these opinions are of such importance as to displace fellowship and love. I often inquired about these things, but I never got a satisfactory answer. After all these years I am still asking the same question and the answer is less satisfactory than ever.

The Denominational College

When I was nineteen years old I went to college to prepare for the ministry — a first-class institution as denominational colleges were counted. The faculty was composed of able and devout men, whom I revered. Several had been college mates of my father. There was no course in the doctrines of my denomination taught in the college, only a course in the Scriptures, covering the entire Bible, and with infrequent reference to my denomination. I had for the college a deep affection and was honored when, some years later, I was approached relative to its presidency.

But there was a denominational atmosphere there, more or less, as in all similar colleges. It was a college of a denomination and a denominational atmosphere was inevitable. At first I resented this, but I had sense enough to know that a fellow in his teens should suppress his mental fermentations; besides, everything was so pleasant that it looked unappreciative to be protesting. Unconsciously, however, I yielded little by little until by my third year I was a thorough denominationalist: I did not recover for the next fifteen to twenty years.

That is what a denominational college did for a young man like me preparing for the ministry, and I was an average young man. If my parents had been of any other of America's 215 denominations the likelihood is that the result would have been the same: I might have come out a Catholic priest, or a Southern

Baptist preacher. Some escape and retain their freedom, but that number is small in comparison with the great number of ministerial students who come out in a definite attitude toward other Christians, not so friendly necessarily as with those of the same denomination, perhaps even definitely unfriendly, depending upon which denominational factory got the raw material. These perpetuate the scandal of division as a sacred trust.

The denominational college, however awkward its presence may be, is here; many of these schools are beautifully located, some well endowed, under the leadership of fine Christian men, and held by the denomination as sacred heirlooms of their theological quarrels of long ago. If three or four of these colleges had the courage to combine—as for instance those of the four denominations mentioned at the beginning of this chapter, or three or four of another group—there would be, at least, a start toward breaking down denominational attitudes, which are the breeders of the scourge of denominationalism. At the same time, denominational values could, to some extent, be conserved. The usual answer to such a suggestion is that Blank denominational college is already doing that. To some extent the answer may be right. But few denominational colleges are really building bridges toward other denominations.

It is true that many of the denominational educators would like to do this, but either denominational conservatism or trust funds block the way. Of the latter, it may be said that courts are sometimes as denominational as colleges, judges being members of some one of these denominations, sustaining the purpose of the gift for the perpetuation through the years of certain denominational peculiarities. Courts must recognize that the law of the evolution is more powerful than statutory law. This principle must run through all legal opinions, lest the colleges of these denominations have a legal protection for their perpetuation through the next thousand years, which would mean the wreck of Christianity from a living religion struggling for freedom from its denominational chains into crystallized fossils affording study for archæologists in the realm of lost idealism.

The denominational college can help toward its denominational freedom and the freedom of other denominations, not merely by inviting members of other denominations to join its faculty (this has been done for a hundred years), but by being unafraid to face the facts of a divided Christendom and to establish a definite study—a seminar—which would call together once a year representatives from various denominations, particularly in that area where the college is located, if possible including Jews and Catholics, thus giving both to the faculty and to the students a first-hand outlook on the struggle that is, more or less, going on in all denominations.

If there is dissent from this proposal on the ground that the colleges lack funds for such a program, my answer is that this matter is so urgent in the field of education that a college would be justified in substituting this for one of its important chairs. This is one of the contributions that a denominational college can make now and, if it is not already doing something of this kind, it is failing to function as an aid to spiritual experimentation and educational betterment. Merely equipping a student to make a living is really no education in a world that is struggling with social and spiritual possibilities. Woodrow Wilson said:

"We seek in our general education not universal knowledge, but the opening up of the mind to a catholic appreciation of the best achievements of men and the best processes of thought since days of thought set in."

Having gained some knowledge of these things by such first-hand methods, the end is to gain more knowledge. I have written at some length about the denominational college because its modification, as referred to, or its removal is fundamental in any progress toward Christian unity.

Working Denominationally

In a large city one may observe the work of most of the denominations as first hand and I freely availed myself of this privilege, having my ministry in a large eastern city. I became interested in the Catholic church, which was, by far, the largest denomination in my city, about a fifth of the population being identified with it. At first I was unfriendly, having, like most Protestants, read only Protestant history. But I came to learn that books of history, particularly church history, are prejudiced. Every one knows that this is true in the history of nations; it is more so in that of churches. I do not know that Catholic history is any more reliable than Protestant history, but to be fair both sides must be read. I did this. I found that Catholics were like other denominations, having good points and bad ones.

I had many letters from the late Cardinal Gibbons, my fellow townsman, who always signed himself, when writing with pen, "Your brother in Christ." This was, however, a note too liberal for most of his Catholic brethren. He was in Rome on the twenty-fifth anniversary of his cardinalate, and one of the daily papers of my city proposed a city-wide reception to him on his return. I was glad to be recognized as a friend of his Eminence and of Catholics by being asked to serve on the reception committee; but a group of Protestant ministers got together and passed a series of resolutions condemning the reception and those Protestants who accepted places on the reception committee. The fineness of the cardinal was revealed when, on learning of this, he cabled that he could not share in the reception if the least of his fellow citizens objected.

I was interested in many books by Catholic authors, one in particular being *The Faith of Our Fathers* by his Eminence; and I forthwith undertook to write a similar book under the title of *The Faith of the Apostles,* going beyond Edward J. Stevens' *Faith of Our Forefathers.* I went back to the beginning of the church of Christ; and it was surprising, at least to me, how well the cardinal's arguments fitted into the position of my denomination, his resting on the Scriptures and tradition and mine resting on the Scriptures alone. My outline furnished the basis for a fairly good book, which, I believe, would have been well received by my denomination. It had not occurred to me, however, until after I had completed my outline that I was doing for my denomination precisely what Cardinal Gibbons had done for his, which was an attempt to show that my denomination was right and all the others were wrong—the old game of denominational bigotry. In revolt, I threw the manuscript into the fire. As it flamed I felt a new note of brotherhood come into my thinking. I began to feel that I was a free man.

Soon after this I began to make experiments toward Christian unity by approaching leaders in other denominations, when a most unexpected thing happened—for good or ill. Within a year or so an important anniversary of my denomination was being held. Great crowds gathered at Pittsburgh to celebrate it. To my surprise, I was named as president of the home missionary board, which was an office in those days, similar to the presiding officer of the national gatherings of the other denominations. Usually the office had been accepted merely as an honor and the only service was presiding over most of the sessions of the next General Convention. I took my new honor seriously, however, and made a six weeks' tour among the churches, where I was received most cordially.

When the convention met the next year at Topeka, Kansas, I asked for a special meeting, in a building apart from the convention hall, to discuss a restatement and reemphasis of my denomination relative to its original attitude toward Christian unity. It was received with tremendous interest. From a group of forty or fifty people, who were specially invited, in less than an hour fully a thousand people packed the building. A Christian unity board was organized and I was asked to head it up. I spent a sleepless night as to whether I should take the chairmanship.

I knew my denomination as thoroughly as any man in it and I knew that, as a denomination, it did not stand for Christian unity except by absorption, which is the position of most denominations. Of course, this is no unity at all; nevertheless, there was a small minority with an outlook toward real Christian unity, and among the members of my denomination in general there was a traditional memory, although not much was said about unity in those days. My denomination was genuinely Protestant. It had pushed its way beyond Protestant creeds and systems of theology and had taken the New Testament as its sole rule of faith and practice. Too much cannot be said for this achievement, which I believe has merit as a contribution to unity, if the New Testament is presented with a liberalized interpretation.

Its next and imperative step—almost preordained—was to emphasize Christian unity. This our leaders took but they used the wrong method. Instead of making irenic approaches, in season and out of season, to the other Protestant denominations for a united fellowship, which was the only way it could be done, they established the method of debate with the other denominations and became notorious for their attacks on other denominations! It was the greatest instance I can recall of waste of talent and loss of spiritual power by any denomination in American Christianity. Spiritual victories are not won by debates. This, of course, largely separated my denomination from all others and discounted its achievement in the simplifying of religion at a time when it might have greatly helped Protestantism out of some of its confusion. So my denomination proudly trailed along, competing with the others, and later dividing, so that in the United States census it is now listed as two denominations!

My suggestion at the General Convention was an attempt at correction of a method which had behind it unhappy attitudes toward other denominations, looking toward greater friendship with the whole church of Christ. Whether our brethren of other denominations wanted our greetings or not, it seemed to me we should continue to give them humbly and persistently, inviting their leaders into our conferences and showing a genuine appreciation of them. It was more important to establish understanding and affection in our divided Protestantism than to win a million persons to church membership. But the method was too radical for my denomination. I was under suspicion almost from the first, but that did not bother me. I knew the position was right.

There were two questions, however, before me. Can any worth-while contribution be made to Christian unity by a denomination working separately? Hardly. And can my denomination be brought, in this day, to adopt love for the brethren—of all denominations—as the primary factor toward Christian unity? This likewise seemed hardly possible, certainly not in my generation. It looked like entering a blind alley to undertake such a task as I had been asked to lead. There was no denomination, however, whose members were so free as they might be and, if they were free to experiment in love for all Christians, what a power they would be in evangelism for Christian unity, with nearly a million and a half members in a crusade of brotherhood for a united Christendom! Yielding because it was possible that my observation might be incorrect, I took up the work.

As I anticipated, the more I went with persons of other denominations the more suspicious became my denomination of me. And this is not peculiar to my denomination. The distinctive peculiarity, more or less, of all denominations is jealousy. The story of George Calixtus, of the sixteenth century, is well remembered. In order to remove the harshness of his denomination toward other Christians, he went freely with Catholic priests, as an expression of Christian friendliness—and he was attacked and dishonored for it on every occasion by his denomination. If I were disposed to reveal secrets I could parallel this by several cases of my personal acquaintance—two in Europe and two in America, all outstanding persons who have now passed away; but I am not dealing so much with the sins of other denominations in this chapter as I am with the sins of my own denomination.

It is a far greater satisfaction to be in the group of these minorities contending for freedom from the chains of denominationalism than to have the united good-will of the less free. I not only sought conferences with the leaders in other denominations, taking with me the leaders in my denomination, but at the General Convention leaders of other denominations were invited to speak on Christian unity and were entertained at breakfast or dinner with a group of leaders from my denomination. It was a program with large possibilities.

I desired the attitude of my denomination changed toward other Christians, as I desired the attitude of all Christians to be friendly and appreciative of others.

The attitude of my denomination toward the Federal Council of the Churches of Christ, for example, humiliated me. It ought to have given enthusiastic support, with workers and money, to this first practical attempt of Protestant cooperation in America, but it did not. At first it refused, by convention action, to appoint its quota of representatives to the Federal Council. When the general secretary of the Federal Council wrote me as to how this awkwardness could be overcome, I sent him a list of names (good men who were willing to serve, but were held back by denominational traditions), and requested him to appoint them to the various commissions and, if any objected, to send the objecting brother's letter to me. One did object and asked by what authority was this done. I answered him kindly and wrote:

"You have been appointed by the authority of common sense, mighty good authority, too."

When the committee on nomination for the presidency of the Federal Council met in the St. Louis quadrennial meeting, they approached me. I declined, chiefly because I had a doubtful constituency behind me. As I left the committee, Dr. William H. Roberts, a Presbyterian leader, who controlled the Assembly affairs of that denomination in those days, followed me out and asked for my real reason. When I told him, he said:

"Your grandfather was a member of the church of Scotland and I think we can put you in as a Presbyterian."

I replied:

"I would just as soon go into any office with the

Presbyterians behind me as my own denomination; but, if I did, it would put my denomination still farther in the rear." I was trying to stay back with my denomination, as far as I consistently could, without losing my contacts with many leaders in other denominations with whom I freely discussed my problem. I do not know what my efforts were worth. Perhaps another generation may profit by my pain.

On my announcing that I would make a tour across the continent as far as the Pacific coast, primarily in the interest of Christian unity, covering six or eight months, one of the leading papers of my denomination set for me a trap, which had about it some unsavory remarks—things common to sectarianism. I arranged a conference in Kansas City with the ministers of my denomination. Desiring to speak chiefly on denominational attitudes I asked the newspaper reporters, who sat immediately in front of me, not to report what I would say in this instance, adding that I would give them some news copy after I was through. I had given them lengthy interviews the day before, so that they politely closed their books. They asked, however, if they might remain, and I readily agreed.

But my denominational paper had employed a court reporter, whom I had not observed, seated almost behind me. He was to get verbatim answers to certain questions with which one of the brethren had been entrusted, designed to involve my denominational status. Had this paper known me well enough, that I never committed myself behind closed doors on public problems which I cannot support in public, more direct answers would have been given and the paper could have saved the expense of $16.00! I did not know what had been done, however, until it was all over. A few weeks later, the report appeared on the front page of the paper in display headlines and continued in weekly installments for six weeks or more. I read the first installment, but it did not hold my interest sufficiently for me to finish it. The best court reporters are not dependable for accuracy in the field of theology.

But the chief purpose of the paper of my denomination was to drive a wedge between my church and me, so that, when I returned, I would be without a pastorate, my church having been made aware of my denominational heresies. This was to be my punishment for speaking so highly of other Christians and going too freely with them. They sent a most agreeable man east to visit my church. After ingratiating himself with the members Sunday after Sunday, and in weekly meetings, always expressing great friendship and admiration for me, he asked the church secretary for a list of the homes to which he wished to send complimentary copies of his paper.

This was not a new plan; it had been done before and usually it was successful, generally driving the minister out of that particular church and frequently out of the denomination. But, in this instance, they had failed to observe that my church were readers of two interdenominational papers and were almost entirely unacquainted with denominational papers and the blight that goes with them. Consequently, when the articles on me began to appear, all the homes in my church requested the paper to be stopped. I did not know of this until I returned and, at the first meeting of the official board, the chairman, Dr. J. C. Lumpkin, chief surgeon of one of the hospitals in my city, proposed to test the members of the board on open-membership. All endorsed it. Thus, what my denominational paper had planned, at a cost of several hundred dollars, for my injury turned to my good.

The major part of my time had to be given to my ministry in an eastern city. I found recreational work, however, in editing *The Christian Union Quarterly* and making an occasional tour over the country, perhaps for a week or ten days, once or twice a year. *The Quarterly,* which had always been open to persons of all denominations, was gradually moving toward a larger and more inclusive ideal. This necessarily came with the increasing contacts with the leaders in other denominations. One cannot think in terms of Christian unity without thinking of all Christians in all parts of the world, the humblest and most remote, and so *The Quarterly* sought to be the medium through which all Christians could think interdenominationally.

But I felt the time had come when I should speak frankly and at length to my denomination at its General Convention. It might not be of any benefit to the older people, but the younger might profit by it. I carefully prepared my statement on the unfaithfulness of my denomination to its original purpose of Christian unity. I did not resign at that time, instead, I purposely deferred withdrawing two or three years later. I delivered my appeal, with a heavy heart, to which the audience gave a sympathetic response. I spoke plainly. It was no time to use smooth language and flattering phrases. Nobody appeared to be irritated, but after the address, which covered nearly an hour, many spoke to me as if they shared the shame.

Next day as I took my seat at luncheon, a gentleman whom I did not know took his seat beside me, and casually asked:

"Was the address which you delivered last night written?"

"Yes."

"I would like to have a copy of it and if there is any cost attached to it, I shall be glad to pay it."

"I have an extra copy with me and I shall be glad to give it to you without any cost."

"I have been thinking what I could do to show some response to your appeal, which has stirred me deeply. You must need some money to do this work and you can put me down for $1,000 annually."

"What is your name?"

"W. H. Hoover, North Canton, Ohio."

"I have heard of your philanthropic work, Mr. Hoover, and I am glad to have some of my experiments included in your benevolences. I thank you very much."

"I will make this $1,000 annually for a time and, later, I will set aside $50,000 as a kind of endowment of that address."

A few years later he made this gift into a trust fund, which, with gifts from other friends, has furnished financial help in carrying forward some of my Christian unity experiments.

With open communion practiced by my denomination, it was an inevitable step to practice open-membership, which the officers of my church had already endorsed, leaving me free to begin its practice whenever I felt the time had come to do so. To have a Christian sit with me in the inner sanctuary at the Lord's supper and for me to deny him membership with me because he had not been baptized by immersion seemed to me an anomalous proceeding. It meant either going backward to close communion, which was unthinkable, or going forward to open-membership, which was reasonable and Christian. Who was I that I should say to another of the disciples of Jesus that I could not have fellowship with him because he had not been baptized as I believe Jesus was? I saw no need for my denomination to abandon baptism by immersion, nor did I ever ask it. It appeared to me to have been the apostolic practice. Certainly it is beautifully symbolic.

But to make a form of any kind a barrier to church membership was to misinterpret Jesus. The spirit must hold priority over forms and dogmas. I saw clearly the need of a Christian fellowship which would include all the disciples of Jesus, and I pleaded for it. Already many pulpits and platforms in my denomination were closed against me; now it became general. But what had I done? I had only affirmed that I believe that Presbyterians, Episcopalians, Methodists, Friends, and other Christians are equal before God with my denomination and that emphasis must be on the spirit rather than on the form. My one concern was that I might see some indication of genuine Christian fellowship practiced by my denomination and by others before I died.

I served as chairman of my denominational Christian-unity board for fifteen years. After such uncertain headway, I did not stand for reelection at the General

Convention. Perhaps I could have won a majority vote; perhaps not. Anyway, I had worried the brethren of my denomination too much by my constant and unchecked contacts with those of other denominations and they received, in the convention, the announcement of my retirement with general applause.

I do not know that any other denomination would have acted differently if their traditional practices had been so persistently corrected. All denominations, as organized denominations, are more or less backward. We must be patient with each other. It is so hard for us Christians to be gentlemen like Jesus. Open-membership, which a majority of my denomination oppose, was not involved in my policy until a year or two before my retirement, when I openly advocated it; but that for which I contended through the fifteen years was the making of irenic approaches to other Christians under all circumstances and maintaining friendly contacts with them at every cost.

An Experiment in Equality and Brotherhood

Through these years I had been active both in the Federal Council and in the World Conference on Faith and Order. On the rise of the Universal Christian Conference on Life and Work, I became active in it also. I attended many conferences both in this country and in Europe. My first trip to Europe in this interest was in the winter of 1913 and 1914. At the General Convention of the Protestant Episcopal Church in 1910, a commission on a World Conference on Faith and Order was appointed. J. Pierpont Morgan gave $100,000 for the work of the commission. They sent three deputations abroad—one to the Anglican church, one to the Non-conformist churches, and one to the Continental churches. I was a member of the second deputation, in association with Dr. Newman Smythe and Dr. William H. Roberts. We toured England, Scotland, and Ireland and secured the cooperation of all the Non-conformist churches. These deputations prepared the way for the preliminary conference at Geneva in 1920 and the World Conference at Lausanne in 1927. The Stockholm Conference on Life and Work in 1925 was equally helpful. All of these were outstanding conferences and I was enriched by my experiences in them.

These organizations had come out of the widespread weariness of our separated activities and were based on denominational representation. This was the only method by which the denominations could be brought into cooperation and it worked well, but it necessarily meant conservative procedure. I felt the need of a more direct approach—an approach through free and liberal Christians—which none of these organizations could have without disaster to their organizations, because they worked through official representatives of the denominations. But there were the free and liberal in all denominations who were thinking in terms of Christian unity beyond the characteristically conservative expressions of the denominations.

My next experiment, therefore, was to find this group in all the denominations—as I had started to do fifteen years before in my own denomination and other denominations—such Christian individuals who would be unafraid to supplement by liberal thought and action what official representatives were doing. I was looking for Christians who were really interested in a united Christendom; first, unity among Protestants, because they are the ripest for it; and, later, adjustment with the more remote denominations. Hence, the Christian Unity League for Equality and Brotherhood came into existence. It expresses an immediate need of recognizing the equality of all Christians before God and attempts the removal of all man-made traditions that have destroyed Christian brotherhood; therefore, open membership, open communion, and open pulpits. No church has the moral right to practice closed membership, close communion, or closed pulpits.

The World Conference deals with Faith and Order, which has to do with the creeds and the priesthood—ancient institutions in the church. Protestantism is somewhat divided on the creeds, and few Protestants are interested in a special priesthood apart from the priesthood of all believers. Nevertheless, these are subjects for study, for if there were only one group of Christians who held to them that would be sufficient for all groups to study them. The Universal Christian Conference deals with Life and Work, somewhat akin to the work of the Federal Council of the Churches of Christ in America, which has to do with spiritual living and working together in social affairs. This is a practical approach and appeals pretty generally to all Christians. There is still another step—Equality and Brotherhood, which has to do with worshiping together and living together. Can this be done? The asking of this question reveals how far away from Jesus the denominations have gotten—Protestant and Catholic.

A preliminary meeting in this interest was held at

Emmanuel Protestant Episcopal church, Baltimore, of which Dr. Hugh Birckhead was then rector; and the first conference was held two or three blocks away at the First Presbyterian church, Dr. Hugh L. Hodge, minister, January 12 and 13, 1928. Plans for it had been in preparation for more than a year. Twenty-five denominations were represented. In all, 650 persons were enrolled for the day sessions and the attendance in the evening doubled. I was asked by an earnest Protestant minister:

"Do you know that Catholics and Unitarians are enrolled as members of this conference?"

"Yes; I suppose this is the first instance in the history of the world where Catholics and Unitarians have been enrolled in a Christian unity conference, and Christian unity will never come until such enrollments become universal."

"I suppose you are right, but it makes me feel queer. Anyway, I am going to stand by the conference, for I believe in it."

On the last evening the Lord's supper was celebrated. The opening service was presided over by a member of the Society of Friends—Mrs. A. Morris Carey. A good brother touched me on the shoulder as I sat in the audience and said:

"I am afraid this opening service is going to be awkward. Had you observed that a member of the Society of Friends is in the presiding chair?"

"Yes; but there is no occasion for awkwardness. The Friends celebrate the Lord's supper without the emblems and we celebrate the Lord's supper with the emblems. There is no reason why we cannot sit together in worship. This program is purposely to show the reasonableness of all Christians worshiping together."

In addition to the celebrants, who represented several denominations, the assistants who distributed the bread and wine to the congregation were laymen from Baptist, Congregational, Disciple, Episcopal, Evangelical, Lutheran, Methodist, Presbyterian, Reformed, and Universalist churches.

The next year we had a meeting in Kansas City with the Linwood church, Dr. Burris Jenkins, minister, January 16 and 17, 1929. In a general way all Christians believe in Equality and Brotherhood, but in a practical way hardly any do. I decided to make an experiment, and wrote the Pact of Reconciliation, which after several minor revisions, by the New York conference, is as follows:

"We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

"We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

This was sent to a hundred outstanding churchmen, Protestant and Catholic, accompanied by a friendly letter of request. About a fourth failed to answer. Several declined to sign the pact. One wrote:

"For myself I heartily believe in the pact, but I hesitate to sign it because I think it would give offense to some in my church."

Another:

"I like the spirit of the pact, but it goes too far. I feel sure that it would be embarrassing to several of our strong communions."

Another:

"As heartily as I believe in Christian unity, I cannot sign the pact because it calls for the abandoning of traditional practices that are very precious to many of the most devout."

Another:

"Many Episcopalians, Lutherans, Baptists, Disciples, and others would resent the pact and, therefore, I cannot sign it."

But fully two-thirds of the one hundred to whom it was sent signed it and many of them enthusiastically from churches that practiced closed membership, close communion, or closed pulpits.

One of the best known ministers in New York telegraphed:

"Sign my name as big as a house to the Pact of Reconciliation."

Another, equally as prominent, telegraphed:

"Sign my name all over the Pact of Reconciliation."

Others gave cordial support.

"The Pact of Reconciliation was something definitely new in the Christian unity movement," writes Dr. Charles Clayton Morrison in *The Christian Century,* Chicago. "It was an attempt to free the movement from the cumbersome method of trying to unite denominations that are not ready to unite. This method has been unfruitful because it always involved a threshing over of old theological and historical straw, and kept the essential problem from emerging into the light. The essential and primary problem of Christian unity is neither theological nor ecclesiastical. It is a problem in Christian morality. The solution of the problem will not be found in a common creed nor in a common polity, but in a common ethic—an ethic which reflects the mind of Christ and which will, therefore, cause the reëxamination of our churchly practices to discover whether these practices are unbrotherly and unchristian and, therefore, contrary to the mind of Christ. We shall make progress toward a united Christendom only when we cease to consider our doctrines and our orders in terms of their origin and their 'proofs' and examine the moral quality of the practices which they lead us to adopt. If under cover of our doctrines and orders we find ourselves doing things which are plainly unchristian there will be no course open to us but to revise our practices at whatever cost to our doctrines and orders."

The *New York Times* got hold of the story and spread it into parts of three columns. Letters poured in from ministers of various churches offering to sign it. A group of New York ministers proposed to hold a conference on its basis. St. George's Protestant Episcopal church, Dr. Karl Reiland, rector, was selected and the date was fixed for November 13 to 15, 1929. A program of unusual strength was provided. Churchmen came from as far east as Maine, as far south as North Carolina, as far west as Missouri, and as far north as Canada. It was a remarkable body in personnel.

A day or so before the conference, the bishop of the Protestant Episcopal diocese of New York objected to one of the most distinguished Presbyterian ministers in the United States—who, of course, had not been episcopally ordained—acting as chief celebrant of the Lord's supper in a church edifice of his diocese *lent* to the Christian Unity League. The rector, vestry, and wardens of St. George's church felt that they were acting within their rights, but they wisely yielded to the bishop.

This incident revealed the fact, which had been obscured up to that time, that this good bishop and many other Protestant Episcopalians regard all Protestant ministers as laymen, which is the same position that the Catholics hold regarding Protestant Episcopal bishops and clergy, because they have not been ordained by the Catholic line of apostolic succession. The Roman Catholic cardinal proclaims from St. Patrick's church that all Protestant Episcopal bishops and clergy are laymen because they have not been ordained by the Roman Catholic method; thereupon, the Protestant Episcopal bishop of New York, hesitating to answer the Roman Catholic prelate, proclaims from the cathedral of St. John the Divine that all Protestant ministers are laymen because they have not been ordained by the Protestant Episcopal method! What if Protestant Episcopal bishops and clergy are laymen? What if Protestant ministers are laymen? The Founder of Christianity, not being of the priestly tribe, was himself a Jewish layman.

Episcopacy is the most severely divided of any of the polities in Christendom and finds a partial parallel in the severity in the different modes of baptism. How much longer will these childish things hold places of respectability in perpetuating division among Christians? Roman Catholics, Anglo-Catholics, and Protestants are Christians; but I have often wished that our Anglo-Catholic brethren would cease imitating the Roman Catholics, which Rome does not care for, to start with, and which always places the Anglo-Catholics at a disadvantage. Roman Catholics smile at it; Protestants smile at it; and the world laughs aloud at it. It is Christ and his church that is involved; I wish we all could imitate him.

Anyway, the whole affair had some value, for it showed us where we are. I do not venture to say how strictly Catholics and Episcopalians should be held responsible for this attitude, since they are working under laws that were made a long time ago in the days of bitter denominational strife and the writings of a dead hand are powerful in holding people to the opinions of the dead; likewise Protestants, if not held to their denominational attitudes by laws of the dead are held by the traditions of the dead, which are equally as dogmatic as written laws. But some day all Christians will discover that we are living in a changing world, as all scientists long ago have discovered. The dead who wrote these laws and who set up these traditions were the liberals of their day and it is hardly possible that they anticipated that this far-off generation would halt the procession. Rather, they must have anticipated that other liberals would arise for this new day as they had for theirs.

The celebration of the Lord's supper on this occasion, however, was removed to the chapel of Union Theological Seminary, five miles away, and observed as originally planned, with two Protestant Episcopal rectors—Dr. Robert Norwood and Dr. Karl Reiland, and a Methodist minister—Dr. Wallace MacMullen, assisting a Presbyterian—Dr. Henry Sloane Coffin.

Two years later, on November 17 and 19, 1931, the unhappy Episcopal attitude was partly corrected at the Cleveland conference in the Presbyterian Church of the Covenant with Dr. Philip S. Bird, the minister, as the chief celebrant, when the Protestant Episcopal bishop of that diocese, Rt. Rev. Warren L. Rogers, followed at the end of the procession at the celebration of the Lord's supper and offered prayer. The next year, on May 4 and 5, 1932, it was fully corrected at the St. Louis conference, which was held in St. John's Methodist Episcopal Church, South, when the Protestant Episcopal Bishop, Rt. Rev. F. F. Johnson, his co-adjutor, Rt. Rev. William Scarlett, and dean of the Protestant Episcopal Christ Church Cathedral, Dean Sidney E. Sweet, volunteered to tender the use of the cathedral, five miles away, for the celebration of the Lord's supper with a Methodist minister—Dr. Ivan Lee Holt, of St. John's Methodist Episcopal Church, South, as chief celebrant and the Protestant Episcopal prelates and other Protestant ministers assisting. No Protestant Episcopal canon was violated; but a less sectarian interpretation was put on the canons.

An experiment for larger fellowship which has been done once, may be done again, and will be done again. Of the two methods of approach to Christian unity—by exclusiveness or by cooperation—it goes without comment that the latter is the way of wisdom. I was glad that these were bishops who, on their own initiative, were courageous enough to lift this shadow from the Protestant Episcopal church, for which, by the way, I have as genuine an affection as for my own denomination. I look for such courage from like prophets among all the denominations until there shall be no shadows of unbrotherly ugliness resting upon any of the churches. Bishop F. F. Johnson said:

"I am sure we will be criticized for this, but somebody had to do it, and I am glad we have done it."

Some in his denomination, however, passed condemnatory resolutions and revealed that they do not regard a Protestant celebration of the Lord's supper as a communion service at all—just a sham, charging that the Protestant Episcopalians who took part in it were "guilty of sacrilege"; while one of their journals termed the St. Louis incident as "little short of blasphemous," regarding it "wholly contrary to the spirit of the church's laws, although it may be technically legal." On the other hand, Dr. Beverley D. Tucker, Jr., rector of St. Paul's Protestant Episcopal Church, Richmond, Virginia, offered a resolution at the meeting of the alumni of the Protestant Episcopal Theological Seminary in Virginia, commending the part taken by the bishops and the dean in the St. Louis celebration of the

Lord's supper and 144 of the Seminary alumni signed it, including several bishops. Truth struggles to find her prophets and the free and unafraid make possible the advance of truth.

The position taken by the objectors I have just described is somewhat like that of many Baptists and Disciples, who do not recognize any other form of baptism but immersion and, therefore, receive into their churches only those who have been baptized by immersion. Separation based upon these practices is as alien to the Spirit of Jesus as were the formalism and arrogance of the Pharisees and Sadducees. The Christian Unity League is uncovering valuable data which will help greatly in our understanding of approaches toward Equality and Brotherhood.

These conditions recall an incident in the life of John Marshall when he was Chief Justice of the Supreme Court. He was informed that a certain famous lawyer had said that he was "a damn fool." Marshall replied:

"I am glad to have the information of his opinion. I shall not treat him with any less courtesy, but the information gives me better knowledge of the lawyers who practice in my court."

There are no denominations without their prophets. The only hope of my denomination is with this prophetic minority. Every year I observe its increase. I am inclined to think, however, that there is a larger element of that type among Protestant Episcopalians than in my own denomination. One of the principles of the Christian Unity League is that the advances that are making for larger fellowship must be worked out in each denomination by its own members; those who are members of another denomination will only hinder. And another principle is to face the scandal of division without fear, and to avoid pretending fellowship when at heart no fellowship exists.

The first session of the League's conferences are always devoted to prayer. In prayer we see our brothers behind the flimsy barriers of denominationalism. At the closing service we celebrate the Lord's supper with representatives from all denominations taking part, thereby breaking down, by practical demonstration, the ugly sectarian attitudes that have surrounded this beautiful and reconciling ordinance. Perhaps in the celebration of the Lord's supper we may rediscover the cross. Following Jesus meant suffering in primitive times; it may mean suffering again. We must move forward with gentleness, courtesy, and courage; but we must be sure that we move.

In 1933 two conferences of the League were held. One was the San Francisco Bay Conference, over which Rt. Rev. Edward L. Parsons of the Protestant Episcopal church was to have presided; but he was ill in the hospital at the time. From his sick bed he sent a greeting to the conference. Dr. Stanley A. Hunter, of the Presbyterian church, presided. The celebrants of the Lord's supper were Dr. O. W. S. McCall of the Congregational church and Dr. W. R. H. Hodgkin of the Protestant Episcopal church. At the closing session on Sunday evening fourteen churches adjourned their services for a mass meeting filling the large auditorium of the First Methodist Episcopal Church as a tribute of their interest in the Equality and Brotherhood movement. The second conference was at Los Angeles, following immediately the conference just mentioned. Dr. Carl S. Patton of the Congregational church presided, and Dr. Roy L. Smith of the Methodist Episcopal church was the celebrant of the Lord's supper, assisted by ministers of the various denominations of the city. Every American city might have such conferences as these.

Thousands have signed the Pact of Reconciliation, among them many of the leading ministers and laymen of nearly every denomination — Protestant Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Reformed, Disciples and others. Without being solicited, persons volunteer their signatures—not mere signers, but persons who are experimenting in the principles of the Pact. To dissent from Equality and Brotherhood among Christians leaves the dissenter in an awkward attitude. A leading Christian wrote:

"Of course I believe in the equality of all Christians before God and brotherhood among all Christians, but I am frank to say that I have not always believed this. There had been a little inkling back in my head that my church was better than anybody else's church—the true church, and others were inferior or false. The Pact of Reconciliation has called me to gird up my thinking and to follow Jesus in assuming the equality of all his followers before the Father; and to practice brotherhood."

Every person who believes in Jesus Christ and is following him as far as he knows, irrespective of his church membership or whether he is a member of any of the churches, is included in the unity of the church for which we plead. All these will find it difficult to avoid

Equality and Brotherhood without some awkwardness.

These are appealing terms—Equality and Brotherhood—as appealing as humility and love. They have no whips with which to chide and no anathemas with which to curse. Jesus scorned a religion of form and superiority of attitude. He was the humblest man who ever lived and, in his humility, he made a pathway to God for all. It is not expected that the recognition of the Equality of all Christians before God and the practice of Brotherhood will unite the divided church, but it will remove a lot of rubbish, so that persons in all denominations can be free to discover the fact that all Christians are brothers, and proceed to make experiments toward unity, developing such plans for union as their wisdom may suggest in such an atmosphere.

The Christian Unity League does not rest upon the action of the denominations, but upon the action of individual Christians and is, therefore, an unofficial and free movement, offering opportunities for experimentation in brotherhood with the whole church of Christ, on the part of those who believe in Christian unity. It is the religious approach and is based upon the attitude of Jesus, who says:

"One is your teacher and you are all brothers."

The Challenge to Present-day Christendom

The church has been divided so long, has such magnificent properties, has such fine people in all her denominations, and has become so preeminently respectable in her practices of unbrotherliness that, in the eyes of many, to disturb her scandal is as rude and sacrilegious as it was to many southern slave-holders in the

United States to attack slavery prior to 1860, or to many Turks to attack polygamy prior to the fall of the sultanate. They say: "Are not these conditions brought about by God's will?" It is the same old voice that has been heard through the centuries, blaming God for the sins of mankind. Because slavery and polygamy were unmolested in the Old Testament period is no proof that God put his *imprimatur* upon them.

But Christianity is essentially a brotherhood. There is not only not a line in the New Testament that condones division among the disciples of Jesus; but there are strong sentences condemning division. Indeed, the cross was set up as a perpetual reminder that the friendship of Jesus is a brotherhood of suffering. There is a marvelous patience in the world, which is reflected in the stars and in the sea. But there is writing across Russia today a hand which another generation may see writing across other countries and continents.

Divided Christendom is being challenged as never before to write Brotherhood into the thinking of the world. Is a divided church able to do it? Take most of the cities of the world, and Christians are so ugly toward one another that it would be impossible to secure representatives from all the denominations, in any one of these cities, who would be willing even to sit together to discuss the possibilities of establishing better attitudes in brotherly behavior. There is not another instance in the world that can parallel this ugly condition of quarreling over theological differences, thereby putting the scandal of Christianity at the top of the list of the world's scandals. The followers of Jesus, instead of demonstrating that Christian discipleship makes for brotherhood, contradict it by their age-old divisions and seek by missionary propaganda to proclaim this to the ends of the earth, maintaining that God is partial, belonging particularly to certain brands of orthodoxy over all others. It is no wonder that we are in the throes of calamity.

One of the epochal events in Christian mission work was the appearance in 1932 of *Re-Thinking Missions* by a group of churchmen, not officially appointed by their denominational mission boards, and therefore free to stand at the fork in the road and direct a new and thoroughgoing study of the basis and purport of missions and of their operation, particularly in India, Burma, China, and Japan, and incidentally in all mission fields. Every chapter lends hope for Christianity's better adjustment to a changing world, sharing with the other religions and finding the way to more permanent adventures in educational, medical, agricultural, literary, and spiritual services. It is one of the absurdities of Protestantism that their various denominational mission boards are still laboring under the archaic illusion that it is the will of God to maintain separate denominational stations in foreign lands. This book ought to help toward Equality and Brotherhood in the formation of one united mission board for Protestantism.

We can no longer avoid the alarming question, whether this condition is not now making more converts to materialism than to Christianity. It has been estimated that there are 40,000,000 people in the United States who never darken a church door, including 13,000,000 boys and girls under eighteen years of age. In the last thirty years Protestantism has been closing church buildings at the rate of a thousand a year. To be sure, Protestantism has been building too much, erecting thousands of buildings where other Protestant buildings would have sufficed. But the trend is clear: the church is losing influence. In countries where Roman Catholicism has dominated, it too is losing out: multitudes of Catholics are becoming materialists.

Yet here are our 215 Christian denominations, Protestant and Catholic, half of them conscientiously refusing to speak to one another, and each working at its own problem as though its problem were not common to all. These years of prolonged depression and great physical want appear not to have quickened the desire for a united Christendom. Business interests are getting together, but not the churches. They appear to be set definitely to maintain division. It is the most scandalous condition that could exist in the world of morals.

At the same time it must be recognized that the intellectual atmosphere of these times is more favorable to Christian principles than in any previous century; but the divided church has weakened the religious motive upon which the service of men and women depends. The modern temper resents authoritarian attitudes; Christianity has been presented on that basis, whether on the authority of the church or of the Bible. This emphasis was inevitable, however many clashes there were between the denominations, for Christianity rests upon an historical foundation; but the concern of these times is the need of a new approach without necessarily disturbing the past. Christianity is a religion of personality: there is nothing by which the world can be convinced of the truth of Jesus Christ except by persons living as Jesus lived.

A Christian who loves only his denomination, or chiefly his denomination, has misinterpreted Christ. The Christian's heart must be big enough to include all Christendom: the Protestant must include the Catholic whether the Catholic includes him or not. Jesus selected a people whom the Jews hated when, in his exposition of the word "neighbor," he gave the parable of the good Samaritan. Jesus said:

"A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another."

The bigness of his heart included those who denied him, those who doubted him, those who crucified him,—all. We dare not be content to fall short of loving all Christians if we would follow him.

"As I have loved you" is one of those significant phrases that characterized the speech of Jesus. Said Frederick W. Robertson:

"There was everything to shake his trust in humanity. The Pharisees called him 'Good Master,' and were circumventing him all the while. The people shouted hosannas, and three days afterward were shrieking for his blood. One disciple, who had dipped in the same dish, and had been trusted with his inmost counsels, betrayed and deceived him; another was ashamed of him; three fell asleep while he was preparing for death, —all forsook him. Yet nothing is more surprising than that unshaken (I had well-nigh said *obstinate*) trust with which he clung to his hopes of our nature, and believed in the face of demonstration."

We are his followers. Let us apply this same principle to the Christians of other denominations, Protestant and Catholic. There is a power in this beyond anything the world has seen. Are we prepared to experiment in this?

The differences among Christians are not in forms of baptism, methods of confirmation, creeds, priesthood, and polities, which are commonly given as differences; but the differences lie in whether we have followed Jesus in loving, whether we love denominationally or love Christianly. It is largely an unexplored world from which our denominationalism has caused us to shy. Scientists are exploring into the stratosphere to discover whether the universe is dying or whether it is immortal. It is the Christian's day of opportunity for exploration in Christian adventure to prove whether Jesus is real—whether Christianity is dying or is immortal. It can be done only by showing Jesus in our person. Farrar said:

"If you do not love your brother, however tremendous the truths which you utter with your lips, your Christianity is heathendom, and the kingdom of God is not within you. . . . A religion which thinks to please God either by orthodox formulæ or ceremonial observances without charity is no better than blasphemy."

Jesus said:

"Love is the fulfilment of the law."

Without Brotherhood, Protestantism will perish from the earth, as will Christianity in general.

There is not a doctrine, however devoutly believed, that has in it sufficient merit to be regarded as a reasonable cause for setting Christians against one another.

Not one! Many denominations have put up exclusive bars at the doors of their churches, at the Lord's table, and at their pulpits as though they thought other Christians were bandits and not brethren. It is gratifying to observe that many of these denominations are making modifications of their exclusive and sectarian practices. The Christian Unity League is not afraid to put its hand on these sore spots, and to remind the brethren of all denominations that these times call for brotherhood for the saving of the church in its ministry for the salvation of the world.

No progress is made in science without experimentation. The same is true of religion. Adventures for brotherhood are multiplying in the churches. The Presbyterians of Scotland have got together; the Methodists of England have done the same; the Presbyterians, Methodists, and Congregationalists of Canada have formed the United Church of Canada—the most significant unity movement of these times. Likewise, the Congregationalists and Christians in the United States have got together. I see no reason why all the Protestants of the United States should not form the United Church of the United States. The possibilities of this were admirably presented to the Christian Unity League conferences in Cleveland and St. Louis by the commission of which Dr. Herbert L. Willett is chairman. In the Cleveland conference it called forth the remark from the floor of the conference by Dr. John R. Mott that it was the most practical and advanced step toward Protestant unity so far announced.

It is not the church of the fourth century nor the church of the sixteenth century nor the church of any century that has the right of way. The church is Christ's, irrespective of centuries. It is a question of polity, I think most of us who are under the congregational system, although apparently the first system used in the church, would prefer the presbyterial or, perhaps, the episcopal system, which came still later in the history of the church. But polity is no reason for division; nor can it ever be an adequate motive for union. There are as good Christians under one polity as another. Jesus said:

"By their fruits ye shall know them."

Besides, neither of these systems can be factors for a united Christendom if vows in either of them involve violating the principles of reason and love in the practice of unbrotherliness toward other Christians. People are today thinking in terms of cooperation and brotherhood rather than in terms of separation and superiority.

The overthrow of the Eastern Orthodox church in Russia is not so much a loss as a lesson. The same is true of the Catholic church in those countries where the church has been separated from the state by political action. There is no need of these severe wrenches if the churches would have the wisdom to see the impropriety of a state church and ask for separation, instead of waiting for a political revolution to bring it. Were there statesmen in the churches as there are in the political fields, these great moral issues would be led by churchmen; but invariably churchmen are pushed aside because of their reactionary attitudes, and prophets must be found in other fields to lead mankind forward. The tide is rising for the abolition of state churches. This tide will not recede until every state church is abolished, perhaps, in many instances, at as great loss to the church involved as in Russia. It will be a new day of spiritual advance both to the Eastern Orthodox and to Roman Catholics, and to other state churches as well, when there are no state churches in any country in the world. It has always been helpful to religion to have the church and the state separated.

These radical changes are likely to modify slowly the attitudes of these churches toward Christian unity. The Catholics are the most thoroughly united outwardly of the great divisions of Christendom, and in Protestant countries they have indicated a remarkable vitality—not so, however, in Catholic countries. But both Eastern Orthodox and Catholics are reactionary and, in time, they both must change or some time in the coming centuries they will disappear.

Protestantism is both the most discouraging and the most encouraging of these groups. It is discouraging because it has more divisions than the other two groups and it has large reactionary elements in it. If it does not change, it is likely to disappear before either of the other groups.

However, it is encouraging for at least three reasons. First, it is a unifying factor, maintaining freedom and equality, with never a Protestant pope to rival Catholic authority — monarchies are giving way to democracies. It is a Brotherhood which will outdistance both Orthodoxy and Catholicism. Secondly, there are indications of a growing unity among its two hundred divisions, slowly, but definitely toward understanding and appreciation. Thirdly, being the only one of the three groups attempting to interpret the Christianity of the first century over the Christianity of subsequent centuries, it has the norm of survival, which makes it possible that through it may be released the religion of Jesus from all denominational Christendom; and that it may give direction to the road on which Jesus may be interpreted as brother and friend to a world that has wearily waited for him through the long centuries.

Nevertheless, the possibility that Protestantism may do this offers no assurance that it will. Its pride of denomination may thwart this course. A new movement—possibly not even of these churches, perhaps outside the churches—may arise and lead us out of our confusion. I see no need for any Christian to lose his temper because of denominational exclusiveness and arrogance on the part of other Christians. These ugly attitudes and unbrotherly practices have in them the laws of death.

But every Christian should show pity and forbearance under such circumstances and be unafraid to practice Brotherhood with every other Christian, irrespective of his denominational laws and traditions. These attitudes and practices have in them the laws of life. There are multitudes of Christians unidentified with the churches who are living as much like Jesus as other multitudes in the churches. There need to be no concern about the way; it will come. Our concern must be about ourselves and our attitude toward other disciples of Jesus. The day of repentance is here.

I am constantly pioneering into this difficult field through *The Christian Union Quarterly*, a modest publication but world-wide in its circulation. It may be found on the reading table or bound on the library shelves of several hundred educational institutions in all parts of the world—universities, colleges, city libraries and theological seminaries. All the divisions of the church are reached—Eastern Orthodox, Roman Catholic, Anglican and Protestant. Occasionally, inquiring letters come from all parts of the world. Here is an instance from a student in the University of Calcutta:

"I am thinking of becoming a Christian, but I am hesitating on certain practices and creedal declarations that have been offered me. If I accept them, I will have to discriminate against other Christians. That does not seem to me to be right. The religion out of which I am in the process of moving has that sort of thing. I am thinking that as far as I can go, as far as I ought to go, is to accept Christ, but not to identify myself with any of the Christian churches. If they have interpreted him correctly, I have misunderstood him. What would you, as editor of a Christian unity magazine, advise?"

"If the Christian practices and creedal declarations make you unbrotherly toward other Christians," I replied, "avoid them for they contain error. I would sooner take the risk of following Jesus and practicing brotherhood as he taught it, independent of all the churches, than have the assurance of salvation by subscribing to some orthodox formulæ, compelling me to be unbrotherly to the least in some other denomination. Many have been forced to do this because of the scandal in Christian denominationalism. It is well to observe that the religion of Jesus is far ahead of all the denominations. You will have no difficulty in finding outlets for Christian activity, where you will find others who are thinking with you."

I know no other way to meet this condition. Jesus alone furnishes an open door to save us from denominational Christianity, on one hand, and materialism, on the other. The church being divided into hundreds of denominations, and content to have it so, has given materialism a free entry everywhere. This condition has furnished the occasion for the prosperity of materialism in these times, when it is world-wide and powerful. Moreover, it will continue for some time, for it thrives on a denominational Christendom. It may become a winnowing factor; but it is negative and, therefore, it must pass away. In the meantime, it may render valuable service. For the man who says, "There is a God, but he is more for me, because of my church relation, than for you," is a worse infidel than the man who says there is no God.

Denominational affiliations must grow weaker as our love for the disciples of Jesus grows stronger. All talk of denominational loyalty is out of order in these days. I refuse to be a denominationalist. I dislike to have my name appear in a list of ministers with the names of our denominations following our names or preceding them. I do not object to being classified as a citizen of the United States nor as a follower of Jesus, but to be tagged by one of these 215 names in our divided Christendom makes me so deeply ashamed that I do not care to walk in the procession unless it is a procession of penitents.

Nevertheless, so long as denominations exist we have to find our membership in some one of them or withdraw—which means another denomination even though it consists of only half a dozen persons. I am as loosely tied to my denomination as it is possible to be, but as strongly bound to Jesus as I know how and, therefore, bound to every follower of Jesus, irrespective of class or race or creed. Some day the Spirit of Jesus will find its outlet in the world through a real Brotherhood among his followers. I can help a little toward it, as can every one of his disciples, by being unafraid to make experiments in love of the brethren, and I propose to work at it as long as I live.

PRAYER

Written by Peter Ainslie the week before his death at Union Memorial hospital—to be used in "A Little New Testament" which he had just completed.

GOD our Father, to whom all of us belong and who seeks to direct the paths of all thy children, keep alive in us our hope for thy Kingdom and our privilege of suffering as a part of its construction. Set the light of Jesus so close to our path that we may see that the substitution of other things for brotherliness has been the mark of lost footsteps, as well as lost opportunity for the need of the world.

Help us to be as ashamed of not walking together and not worshiping together and not working together as we are of lying, or stealing, or sexual vice. Open our eyes to see both the possibility of our being wrong in those things that have separated us and the need of our brother's love for us and our love for him as the essentials in our advance toward the Kingdom.

So teach us to forgive others that we may learn not to carry any ugliness of yesterday into today. Awake our reverence for the Jews who are the descendants of those who carried the light by which Jesus found his way into this world. May we not only reverence them but all mankind, because thou art building out of all this crude human material that Kingdom which is to be an everlasting Kingdom.

To thee we give thanks that thou hast permitted us to see dimly the horizon of a better world and hast called us to be unafraid to suffer in finding the reality of the Cross, through Jesus Christ our Lord. Amen.

BOOKS BY PETER AINSLIE

Religion in Daily Doings, 1903.

Studies in the Old Testament, 1907.

Among the Gospels and the Acts, 1908.

God and Me, 1908.

My Brother and I, 1911.

The Unfinished Task of the Reformation, 1910.

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"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

JULY

1934

ONE OF THE EARLIEST CHRISTIAN GEMS

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THE CHRISTIAN UNION QUARTERLY
Ten Hills, Baltimore, Md., U.S.A.

CONTRIBUTED ARTICLES:—The Christian Union Quarterly is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. The Christian Union Quarterly welcomes to its Forum all Ministers of Reconciliation.

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MORNING PRAYER

> "Still, still with Thee when purple morning breaketh,
> When the bird waketh and the shadows flee;
> Fairer than the morning, lovelier than the daylight,
> Dawns the sweet consciousness, I am with Thee."

So art thou waiting to greet our waking spirits at the threshold of this new day, O God, our Father. Thy love has enfolded us as the shadows, the earth. No less are we in thine Infinite care as the light of day returns. We hallow thy name and we bless thee as we wait in reverence, before we begin the solemn duties and sacred privileges of this new gift from thy hand.

We do not know what unseen experiences lie out before us during the sacred trust of a new day; we only know that we shall have responsibilities to bear. We do not ask that they be taken from us; we do ask that we be given strength to discharge them. We know that we shall touch some other life today; we ask that we shall make that relation sweet and helpful by the presence and spirit of the Master within us. Grant we beseech thee that we shall be saved from devastating irritation, whatever occasion may come. Give us always through this day the consciousness that our greatest gain is the measure of control of patient reproduction of the mind of Jesus toward other people. Keep us ever sensible of the infinite worth of the least of human lives we meet today. Forbid that we should do despite to any of thine other children during these holy hours. So live within us that we shall give new courage to the despairful, new love to the loveless and new faith to the faithless. When the shadows come again bring us to our rest with the treasure of a mind that has lived one day with reverence for life. Thus we pray we may continue to live until the quality of life eternal may become our abiding possession and death shall no more have dominion over us, through Jesus Christ, our Lord. Amen.

Finis S. Idleman

THE CHRISTIAN UNION QUARTERLY

JULY, 1934

EDITORIAL

THE FUTURE OF THE QUARTERLY

THIS issue of THE CHRISTIAN UNION QUARTERLY is the answer to its readers and to all friends of the cause of Christian unity that the work of Peter Ainslie and the witness of the QUARTERLY are to be continued. At a meeting of the trustees in Baltimore June 6th it was definitely decided to carry on both the tasks of the Christian Unity League and the educational work of this journal. For 23 years under the editorship of its founder, Peter Ainslie, the QUARTERLY has given its universal and fearless witness on the theme that lay at the heart of Jesus' High Priestly prayer—"that they all may be one." Its contributors have been encouraged to say their most daring word and its pages have been open to all men of every opinion. It is the avowed purpose of the trustees to continue this type of witness to the church universal. A successor to Dr. Ainslie will be chosen in the autumn.

THE WIDER VISION

SURELY the dawn of a happier day seems nearer than "when we first believed." The remembrance of four hundred years of Protestant background wherein the emphasis has been on the divine right of private interpretation, is the long story of division and redivision. We have no wish to limit the thesis of Protestant faith that God can and does come to "each man down his own staircase." We reaffirm with the prophetic John Robinson that "new truth will yet break from God's word." But we have reached the hour in Christian history when we reaffirm an even nobler article of the divine need of mutual recognition of one another's Christian experience and the necessity of cooperative expression of our common faith, both in our testimony and in our service. That there is such widespread evidence of that attitude gives us new courage.

VARYING PATTERNS OF UNITY

CERTAIN communions have long preached the hope and need of Christian unity. Its coming may not be wholly according to their expectations or their program. There should be no sense of disappointment on the part of such bodies that it is apparently coming in quite different ways. It should be enough for these "watchers of the beacon" that it is dawning. How it will come and what form it will take and what name or constitution it will adopt are inconsequential compared with the all-sufficient fact that it comes. Nothing could prove unworthiness to share it so much as the elder brother spirit. Indeed there may be some who will never share its coming because they, like Israel, are looking for a Messiah of their own imagination. Let it be enough for us all to stand on tiptoe of expectancy and with such sensitive spirits that we shall be bidden to this marriage feast of Christ and his united Church.

A NEW AND TIMELY JOURNAL

THE *Church Federation Field* is the title of an eight page publication devoted to the interests of cooperative Protestantism. It is primarily an organ of information regarding the progress of church federation in the United States and presents interesting news from the different states and regions in which there are worthful efforts in furtherance of this significant cause. It is published by the field department of the Federal Council of Churches, of which Dr. H. Paul Douglass is chairman and Dr. Roy B. Guild secretary. Ross W. Sanderson, executive secretary of the Baltimore council of churches is the editor, and Irvin E. Deer, executive secretary of the Kansas City council of churches is associate editor. Copies may be secured by addressing the editor at 508 Morris Building, Baltimore, Md.

A SURVEY OF THE FIELD

WE are presenting in this issue a survey of the progress of the Christian union spirit in the United States by its most capable interpreter, Dr. Samuel McRae Cavert, general secretary of the Federal Council of Churches; in Europe by the executive secretary of the Conference on Life and Work, Dr. Henry Leiper; in the mission field of South America by the secretary of the Latin-America Executive Committee, Dr. Samuel Guy

Inman; and an article on the united spirit of religion bearing on world peace by Dr. Henry A. Atkinson. We submit these able reviews as an encouragement for all who share the hope of and labor for the unity of the now severed members of the "one body." We venture to affirm that greater progress has been made in the spirit of Christian fraternity in the last twenty-five years than during the whole of the preceding century. Still other fields could have added their testimony to these. Canada has led all countries in this respect. For direct action and forthright procedure and magnitude of interests involved no illustration of practical unity compares with it. Yet this high achievement, as well as the marked progress of inclusive thinking and practice, have all grown and matured within a generation.

THE PACT OF RECONCILIATION

ONE of the notable contributions which Dr. Ainslie made to the cause of Christian unity is the declaration which he wrote in 1929, which has come to be known as the Pact of Reconciliation, and has been widely adopted as a sort of declaration or covenant among Christians of all groups. Thousands of signatures have been attached to this statement, which defines admirably and comprehensively the ideals of the Christian unity movement. It reads as follows:

> "We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences,

small or large, that are looking toward reconciliation of the divided church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

"We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

IDEALS OF THE CHRISTIAN UNION QUARTERLY

As its name implies, and as the frequent utterances of its founder made clear, the dominant purpose of THE CHRISTIAN UNION QUARTERLY is the promotion of that unity among Christians which shall best realize the hopes of our Lord and his first interpreters for oneness of spirit and purpose among his people. Closely allied with this ideal in the thought of Dr. Ainslie was the program of world peace. There were no important gatherings for the interpretation and furtherance of these ideas which he did not attend and where his voice was not heard.

It will be the purpose of the trustees of this journal to carry on these same ideals of Christian unity and world peace. There are no causes more in need of vigorous and constant emphasis in our day. The next ten years are certain to see striking advances in the direction of a warless world or else the sinking of civilization to new levels of militarism and devastation. The Church in like manner must learn the lesson of united action or lose its place among the constructive forces of the social order.

It is not implied by these words that the total interest of The Christian Union Quarterly will be absorbed in these two themes. Many other subjects related to them, or falling within the wide circle of religious, ethical and literary values will be regarded as relevant to its purpose. Religion covers a much wider area in our day than ever before, and all that falls within its ample boundary may well be considered as pertinent to the designs of this publication. But it is the desire of those who are charged with the responsibility of its continuance at the present time, and it may be hoped as well in the future, that the ideals cherished by its founder may be its dominant interests through the years. To participate in this plan is its invitation to people of all shades of opinion who share its concern for a larger unity among all who worship, and all who hope and labor for the reign of peace.

THE COMMUNITY CHURCH MOVEMENT

THE increase in the number of Community churches during the past few years has been deeply interesting to Christian people of all communions. To some it has brought anxiety, for the formation of a Community Church, whether it be of the federated type, or an actual union of members of different churches, or of some other pattern, is likely to reduce the number of competing congregations in a community and present a distinct challenge to the denominational system. To churchmen of the official sort it is a cause for concern when a church of their faith and order decides to unite with one or more neighboring groups to form a new unit. It means the loss of a denominational factor from the records and the resources of the church fellowship of that name. This accounts in large degree for the suspicion and opposition felt regarding the Community Church on the part of some church leaders.

But considerations of this nature are not likely to have permanent weight with those who are sensitive to the evils of the competitive spirit, particularly in small communities and who discover that other localities are solving their church problems in the simple and sensible manner of the neighborhood church. The apprehension that the movement may develop into a denomination is quite natural until it is perceived that it has been the determined purpose of those interested in the enterprise that nothing of the sort shall happen. During the years of its existence and growth the churches of this order have never even organized an association of congregations. Those interested have merely met as workers in the cause of communities and their religious life.

We are fortunate in being able to present a comprehensive and illuminating interpretation of the movement, prepared by Dr. Richard E. Shields, formerly the pastor of a Community church, and now the executive secretary of the movement. Comments, suggestions and questions regarding this article and the enterprise of which it speaks will be welcomed. What is the future of the Community Church?

THE CHRISTIAN UNITY ASSOCIATION

IN 1910 Dr. Ainslie proposed at the annual convention of the Disciples of Christ, held in Topeka, Kansas, the organization of a committee or commission on Christian union, whose purpose should be the constant re-interpretation of the historic purpose of the Disciples in behalf of closer fellowship among the people of God, and the cultivation of more intimate relations with other communions of like structure and spirit, looking to actual union. For many years Dr. B. B. Tyler of New York City was the chairman of this commission, which became the Association for the Promotion of Christian Unity. Later Dr. Ainslie was made chairman, and continued to occupy that position for fifteen years. The commission has been accustomed to meet annually, and at present Dr. Edgar DeWitt Jones of Detroit is chairman, and Rev. H. C. Armstrong of Anderson, Indiana, secretary.

The most recent meeting of the association was held at Nashville, Tennessee, on July 3 and 4, at the Vine Street Christian Church, of which Dr. Roger T. Nooe is pastor. During the proceedings the following memorial was adopted regarding Dr. Ainslie:

"The members of the Association for the Promotion of Christian Unity record their deep sense of loss in the death of Dr. Peter Ainslie, who was the organizer of the Association and for many years its chairman. In all the activities of his energetic and leaderlike career his chief interest was the unity of the people of God. As pastor, editor, author, lecturer and organizer of many ministries of helpful and fraternal character he never wavered in his devotion to the Church, the brotherhood of the Disciples of Christ, and the cause of a united Church. The founder of the Christian Unity League, and its president until his death, the founder of THE CHRISTIAN UNION QUARTERLY, and its editor as long as he lived, an attendant at every significant conference on Christian unity in this country and in Europe, and a leading spirit in the promotion of the attitudes of good will among all Christians, Peter Ainslie held a unique and impressive place, not only in the hearts of the members of his own communion, but in the universal fellowship of the Church of God. He was the author of the Pact of Reconciliation, and of the slogan, 'The Equality of all Christians before God,' the title of one of his many books. Truly he was a faithful servant of God and an apostle of Christian unity."

Among the various subjects discussed and the resolutions adopted were two dealing with the Christian Unity League and THE CHRISTIAN UNION QUARTERLY. They are as follows:

"The Commission records its deep interest in the Christian Unity League and its hope that Dr. Finis S. Idleman, close friend and intimate associate of Dr. Ainslie, may find it possible to accept the presidency and carry on the work of that important organization. We pledge the active support of this Association to the work of the League, and the conferences which it seeks to conduct.

"THE CHRISTIAN UNION QUARTERLY is the one interdenominational and international journal devoted to the interests of Christian union and world peace. We hope earnestly that the trustees of the QUARTERLY may find an editor who can carry on efficiently the editorial activities so long and so successfully borne by Dr. Ainslie, and we promise the full measure of our moral support to this enterprise."

LOOKING TOWARD PEACE

IN the tense atmosphere which prevails in many parts of the world and which seems to many observers much like that which characterized the period immediately before the outbreak of the world war, it is a satisfaction to observe the many efforts which are being made on both sides of the Atlantic to promote better international relations and to remove the frictions which lead to war.

The Cuban-American treaty announced May 29 and ratified by the Senate May 31 removed the restrictive features of the Platt amendment, which have been the cause of constant dissatisfaction in the relations of the two countries. This action is further proof of the sincerity of the Roosevelt administration in its "good neighbor" policy, and its desire to cultivate increasingly friendly relations with the areas of Latin America.

Whatever may be the issue of the World Disarmament Conference at Geneva it is gratifying to lovers of peace that at the opening session the spokesman for the United States, Mr. Norman Davis, made it clear that this country is ready to sign a universal non-aggression pact, and to agree to consult with other nations on international problems growing out of any treaty to which we are a party. This means that the United States will take part in a consultation arising from an established or threatened aggression. He further announced that this country is willing to reduce its naval armaments further, in concert with other nations, and in addition is anxious to work out by international agreement an effective system for the regulation of manufacture and traffic in arms and ammunitions of war.

Another indication of the President's desire to use the powers of the administration in furtherance of peace is afforded by his request to Congress for authority to impose an embargo on the shipment of arms to the warring Chaco belligerents, Bolivia and Paraguay. On May 22 the foreign relations committee of the House reported favorably on the suggestion, and on the following day the measure was passed by unanimous vote, and the Senate took similar action without delay. The signature of the President was attached at once, and on May 28 the embargo was proclaimed.

Less encouraging was the action of Congress on the question of ratification of the Protocols and the further steps necessary for immediate adherence of the United States to the World Court. At the congressional hearing under the direction of the foreign relations committee a large audience was present, representing all sections of the country and practically every type of organization. Men accustomed to such hearings stated that it was one of the most dignified and impressive presentations ever given before a congressional group. It was a moment of critical importance for the cause of world peace. Secretary Wallace, in his stimulating book, *America Must Choose,* has made it obvious that there can be no significant recovery without international cooperation. Certainly one of the most important steps in the direction of such cooperation is American adherence to the World Court. Yet the foreign relations committee evidently felt that it had done enough for the session, and decided to postpone action on the frequently delayed World Court protocol until next year.

THE MENACE OF THE MOVIES

THE tide of public indignation regarding the character of many of the moving pictures has risen rapidly of late, and it is a wholesome sign that a volume of protest is being uttered by all intelligent and sensitive people. Church assemblies, women's clubs, teachers' associations and luncheon groups are aroused to the danger involved in the display of lewd, indecent and revolting spectacles on the screen. The action of the Roman Catholic Church in advising its people to avoid the theatres that advertise and exhibit such films is a favorable token of the arousal of public indignation and the determination to act in protection of the decencies of human life.

It is evident that along with some producers who are conscious of their obligation to maintain a standard of good taste and morality, there are many who are influenced by no such motives and whose productions are an affront to every canon of self-respecting showmanship. It has been claimed by the moving picture industry that the control of the business in regard to its use of salacious and brutal scenes was in the hands of an office of which Mr. Will H. Hays is the head, and that his name as a Presbyterian elder was a guarantee of protection from the obscene and the vicious. But it is evident that Mr. Hays is helpless in the hands of his employers, and is able to deliver only promises of reform which are but feebly fulfilled.

The level to which the business has sunk is disclosed in the fact that among the most constantly exploited members of the moving picture personnel are two women, one of whom owes her place in public attention to her use of bawdy situations and suggestive lines, while the other is notorious as the mistress of a man prominent in the publishing business, their travels together in this country and Europe being so much a matter of public knowledge that her portrait was barred from exhibition in an Italian salon.

That characters, male and female, of this brazen variety do not make up the total membership of the moving picture colonies, and that Hollywood is not as rotten as the reports of its revels and divorces would indicate, it is a satisfaction to believe. Nevertheless, any business which edges as close as possible to the indecent and the vicious in the hope of profit is in need of drastic correction and of constant public supervision.

It is a wholesome sentiment which is just now demanding a different standard of taste in the production of films, and manifestly the producers are sufficiently alarmed to make all manner of promises. But there is no certainty that the promises are not made with the tongue-in-the-cheek belief that public indignation will soon subside, when films that were hastily withdrawn can be taken out of storage and put on the market. Nothing but constant vigilance can afford protection. Like every form of iniquity, the traffic in vile films counts on the subsidence of public interest in the subject. Only the threat of governmental censorship can keep dirty films off the screen.

But there is another and fully as serious phase of the subject. Suppose vicious films are reduced in number and placed under some degree of ban. Suppose that block-booking and blind-buying are eliminated. It is evident that the churches and societies which are insisting on reform are putting their chief reliance on inducing the public to avoid bad pictures. How is the public to know which pictures are bad without information? The Roman Catholic Church in its fine campaign against the prostitution of the moving picture business is pledging its people to avoid the bad films. It is proposing to furnish information regarding the good, the medium class, and the vicious. Something, let us hope much, will be accomplished by this plan. But it must be remembered that it is just this information and warning regarding the vile pictures on which the producers rely for publicity. They understand well enough that the publicizing of obscene shows and pictures brings a full tide of attendance by the morbid and sensation-loving section of the public. No better advertising of the depraved and obnoxious shows can be devised than their denunciation by the press and the pulpit. The only safety is in the commendation of the right type of pictures, and total silence regarding the other sort, the suppression of block-booking and blind-buying, the rigid restraint of suggestive and often totally misleading publicity at the doors of moving picture theatres, the exclusion of indecent and suggestive advertising from the public prints, and the omission of all mention of undesirable films, with emphasis upon the worthful ones, of which there are many and might easily be more if the people are really in earnest in demanding them.

THE TRAFFIC IN BLOOD

THE books that have appeared since the world war have made very clear the tragic story of physical suffering and the huge toll of destruction and devastation made inevitable by the conflict in arms. It has not been so forcefully demonstrated, however, that war involves moral bankruptcies of even more serious nature. There is a long chapter dealing with the breakdown of character and the loss of moral integrity in the soldiery of any period when war becomes its actual occupation, even for a brief period. That chapter would make disturbing reading to any one concerned with the inner life of the youth of America and the world.

But hardly less serious is the degeneration of moral character suffered by those who in perfectly safe and cloistered contentment at home permit themselves to participate in the profits which war provides. The story of the munition makers and the merchants who traffic in the instruments of death is just coming to light. It has been the naïve supposition of most citizens, even the most intelligent, that the making and selling of war material was one of the unhappy but essential lines of commerce, and that the men who engage in the business were actuated by the same high and patriotic motives as the ones who followed the colors to the front. All this glamor of heroism and patriotism is now vanishing in the cold light of the facts.

The books and articles which are appearing on the subject of war supplies, a small list of which appears in another column, make evident the fact that the profit motive has been supreme in the industry of the munition makers, that the regard for the interest of their own lands has been habitually subordinated to the will to make money, that the business is by no means one of national outreach alone, but that international ties link together the munition firms of practically all the nations, that their interest lies in the promotion of the war spirit, the alarm which may be created by skilful propaganda, and the ability to persuade governments to increase their war equipment under the delusion that only in that manner can the dangers of attack be averted.

The international character of this traffic in arms is shown by the close relations of the various munition plants, and the common cause which they make in promoting the spirit of war and inducing governments to arm in the interests of national defense. Such munition makers as the English Vickers-Armstrong organization and the British Imperial Chemical Industries which have branches in many lands, the French Schneider-Creusot Company, the German Krupp and Stumm plants, the Czecho-Slovakian Skoda and the American Bethlehem Steel, DuPont, Remington and Colt works are only a part of the formidable combination of manufacturers and merchants whose production and marketing of the instruments of death is stimulated by every device of propaganda, lobbying and salesmanship. Every man killed on either side in any war in these days means $25,000 worth of business to munition profiteers. It is these companies which present the gruesome spectacle of intelligent and calculating men, far superior to the rank and file of military and naval enlisted men and officers in cleverness and efficiency, who constitute the traffickers in blood, selling the products of their factories to belligerents who use them often to cut down the youth of the very lands from which they are sold. A dozen instances of this internationalism of the merchandise of murder could be cited.

It is such influences which defeat projects of international good will, frustrate the designs of disarmament conferences, and stimulate governments to increase their war equipment under the historic delusion that preparedness in arms is the road to peace. That not all the products of the munition makers are used for purposes of war is no answer to these charges. That there are other purposes for which gunpowder and dynamite may be employed does not take away the guilt of deliberate and wholesale assassination. A thug may often be found to provide adequately for his family and to show affection for his children. It is his crimes that demand attention. The demand grows louder and more insistent that the entire manufacture and traffic in arms and munitions of war be taken from private control and placed under public auspices.

The attitude of the Church is being watched with interest by men and women both within and outside of its membership. What price it is willing to pay in effort and sacrifice will determine to a large extent the sincerity of its peace messages. On this point *Unity* observes:

> "Churchmen in America have recently stood up bravely and said that they were opposed to war and armaments. Churchmen in England are going beyond this in sealing their words with their deeds. Thus, the Clergy Pensions Institute, which is under the supervision of the Church of England, has recently taken action to rid itself of investments to the tune of $50,000 in the stock of Vickers, Ltd., which is the biggest armament company in Great Britain. This stock, we are informed, has been in the possession of the Institute for a period of forty years, during which two major wars and eight minor conflicts have been fought by the British Crown. The profits from the trade have, of course, been enormous, and thus have helped greatly to keep retired bishops and lesser clergy in comfort. But now the mind of the Church is questioning the ethics of income from such a source, and is taking steps to get rid of it. Such action will inevitably involve loss, for Vickers shares are marvelously prosperous these days when

other business interests are still wan and pale from recent serious illness. But the clergy are evidently resolved to have a lighter pocketbook for the sake of a clearer conscience."

THE CHURCHES AND THE WAR SYSTEM

A PEACE Parade was held in New York on May 19, which was concered by the newspapers to have been the most impressive anti-war demonstration held in that city in many years. Scores of organizations took part, and more than ten thousand marchers were in line.

Meantime the churches have been alert to use their influence against the war system and in behalf of world peace. The Federal Council of Churches sent out in May a message "To Christians of All Lands," speaking also for the American section of the Universal Christian Council, and the American section of the World Alliance for International Friendship through the Churches. It was an appeal to Christians everywhere "to bear their witness anew to the love of God, who through Jesus Christ has broken down the wall of partition between nations and races, and summons all mankind to the larger fellowship of the Kingdom of God." Attention is called to the fact that in this time of world anxiety and strain, when unemployment is the tragedy of the hour and millions of people are deprived of the necessaries of life, the leading maritime powers are embarking on a war-provoking program of naval expansion, and billions of dollars are being expended in war preparation, under the false and dangerous propaganda that military establishments are essential to a nation's security, and that preparedness for war is the only sure way of maintaining peace. These claims are made in the face of all historic evidence to the contrary. In such an hour of peril it is the duty of all Christians everywhere to stand together, conscious of the fact that in Christ they have a fellowship which is universal. The influence of the churches in all lands should be exerted to turn the attention of their governments to the paramount demands of righteousness as over against the selfish designs of mere nationalism. Prayer should be made without ceasing to the end that suspicion and jealousy may be overcome by the spirit of the Prince of Peace.

The Archbishop of Canterbury, after consultation with representatives of all the churches, has addressed a letter to the newspapers of England on world peace. He insisted that the overwhelming majority of men and women in every land desire peace. The duty of the hour is the next step in disarmament, which is only hindered by the spirit of "narrow and self-seeking nationalism which refuses to pay the price whereby alone security and recovery can be achieved."

Truly encouraging is the rising volume of churchly denunciation of war and the war system, and the growing determination of the Christian communions to withdraw completely from the war machinery in which political and militaristic devices have involved the nations. It may be thought that church resolutions are easily framed and easily forgotten. But there is a note of deep conviction and sincerity in many of the actions taken by leading church assemblies which promises radical change in the complacency with which the churches have been accustomed to ratify the blind policies of political leaders, who have never hesitated to send other people's sons to the shambles of war.

The Presbyterian General Assembly at Cleveland insisted that the church disavow all that is a barrier to the free and friendly intercourse between the nations and races of mankind, that Christians owe an allegiance to the kingdom of God that is superior to their loyalty to their own country, that they must assert their duty and their right to obey God rather than man, and that Christians cannot give their support to war as a method of carrying on international relations. It condemned military training, especially in secondary schools and colleges. It denounced as godless any system of economics that requires war for its success, announced its support of all conscientious objectors to war, and its demand that they be excused from classes in military instruction. Deeply significant was the resolution which read, "We urge upon the President the necessity of making the requirements for citizenship compatible with the terms of the Pact of Paris, wherein the United States has contracted with other nations that it will not resort to war as a method of furthering its policies."

The General Conference Commission on World Peace, an official agency of the Methodist Episcopal Church, adopted the following resolution at its annual session, May 15:

> "We believe that war is unnecessary and that, under modern conditions, it is futile and suicidal. Our fundamental conviction is that war is sin. . . . We think the time has come for the Church to face the implications of this statement. As we see these implications, it follows that *no Christian should engage in any war for any purpose or give it his sanction or approval.* This means that a Christian should refuse membership in any military organization whose purpose is the training of men to kill

their fellowmen or propaganda in support of the idea of military preparedness. While the Church should be willing to minister to human need wherever it exists, no Christian should consent to serve as a military or naval chaplain, since chaplains are an official part of the war machine, subsidized by the government and subject to the dictates of military authority."

The Atlantic conference of the Evangelical Church at its annual session recently took a firm stand in regard to the rights of conscientious objectors to military service. Several other religious bodies have gone on record in similar manner, both in this country and beyond the seas. For example the Methodist conference in Melbourne, Australia, protested against the proposal to establish compulsory military training in the schools, and anything tending to cultivate the militaristic idea was deplored.

These are but random indications of the changing mood of the world toward war. Fifty years ago war was regarded as an honorable employment, and as Frederick of Prussia declared, peace was thought by many political leaders to be an inglorious interlude between the more exciting and stimulating times of conflict. Today this opinion no longer prevails. The world detests war and all that promotes it, and longs for peace. Four groups alone desire war, because it promotes their business. They are the munition makers and dealers, the men whom enlightened mankind is learning to call the "merchants of death"; the professional military men, a few of whom are needed for a service of protection which is in reality police duty, but who cultivate the war psychology in the mind of the nation on all public occasions where they are given the opportunity of speech; the international bankers, without whose assistance no war could be waged; and the jingo, sensational, hate-creating press, which disregards the standards of honorable journalism in order to profit by the excitement and anxiety of war. Outside of these four groups the world has passed out of the zone of war enthusiasm, and knows that down that blind alley only distress and disaster are to be encountered. The task of the church and of all men and women of good will is to set their seal of disapproval and opposition upon the whole hideous system in all of its forms, and to withdraw from all participation in it.

The most direct and exemplary action which the Church could take in thus withdrawing its approval from the war system would be the discontinuance of official chaplaincies in the army and navy. This would not necessitate the abandonment of religious services in behalf of men engaged in either of these activities. But this service should be voluntary and not official. At present it bears the stamp of approval by the churches, and confers on men so engaged the rank of officers in the military and naval service. There are ministers sufficiently in love with the trappings of office to covet the uniform of a soldier. But this carries with it the implied approval of the churches to the war system. The Church ought to disclaim all contact with a form of activity which has met the condemnation of mankind. There is no reason why ministers should not engage in religious work among soldiers, as they might well do among firemen or policemen. There is need of a small force on land and sea to preserve order, precisely as there is need of a police and a fire-fighting force. But army and navy chaplains are a sign of the Church's approval of and participation in the war system, and ought to be discontinued as official representatives of the churches.

THE CHURCH'S STRUGGLE FOR UNITY

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ONE of the surprises which a world traveler encounters is the contrast between the apparent unity of organization and worship which prevails among the ethnic religions and the diversity and seeming confusion which Christianity exhibits. In Moslem cities like Cairo, Damascus or Constantinople, there are hundreds of mosques, whose minarets rise like a forest over the roofs and domes of the great town. Yet if one were to inquire regarding the differences marking these various places of worship he would be told that they all have a common pattern of belief and ritual, and that each one of them supplies the needs of the people of its particular area for a place of assembly and a shrine for devotion. The same thing is characteristic of lands where Buddhism prevails, or in regions where Hinduism is the accepted belief, or where Shinto is the popular form of religion. It is true that this external appearance of uniformity is not altogether conformable to the facts. Students of religion are aware that there are sects and parties within these groups, and that on occasion their disagreements reach serious proportions. Yet to the casual observer there appears to be an almost complete degree of harmony among the confessors of these oriental forms of worship.

Christianity presents a totally different picture. In practically every community of the western world where the church has gone there will be found a singular and perplexing variety of cults and organizations, differing in name and creed, yet professing loyalty to the Christian faith. To one accustomed to the uniformity prevailing among the ethnic religions this is a confusing and unexplained paradox. Those who have lived all their lives in the disorder wrought by sectarianism have become habituated to a state of religious anarchy which to all detached and casual onlookers appears illogical and absurd. The fact that the Church of Christ in any particular locality should bear a dozen different names, and worship under forms which are deliberately intended to be exclusive and critical of each other, is so contrary to the spirit of the Master, and so destructive of efficiency in Christian statesmanship that it occasions only surprise and regret when it is brought to attention. It is only when the animosities of rival sects reach the stage of physical violence, as in the outbreaks of contending factions in the Church of the Nativity at Bethlehem or the Church of the Holy Sepulchre at Jerusalem, that the absurdity and scandal of sectarianism bring shame to the souls of all sensitive Christians, and scorn to the minds of non-Christian observers. Yet in reality the spectacle of a divided and competing denominationalism in any part of Christendom is fully as discreditable. If the words of Jesus, "that the world may believe," have any meaning, they must imply his conviction that unless or until his followers are united in spirit and fellowship the world will never take seriously his claims.

To a degree the friends of our Lord have always felt the obligation to live in unity and have striven for its realization. In the apostolic age they were conscious of their fraternal relations in the various parts of the Græco-Roman world, and cultivated the graces of good will and mutual helpfulness. There was no fixed form of organization in the early church. Neither the Master nor his disciples left any pattern of doctrine, ritual or structure for the community of believers. The life of Christ was the embodiment of their beliefs, the churches took the form of the social organizations, Greek, Roman or Jewish, in the areas to which the gospel was carried, with leaders whose titles,—elder, pastor, bishop, deacon, etc.—were derived from the social, industrial or commercial orders of the age, and the ritual or worship was taken over from the synagogue or was borrowed from the pagan cults. In none of these matters was there a uniform procedure. The churches were scattered through many lands and had no fixed structure nor organization, much less an overhead authority. They were local groups, largely independent of each other, but with a prevailing unity of spirit and purpose. The sense of a common loyalty was strong, and members of the various groups passed from one to another with little attention to formalities, but happy in the bond of a common faith and service. In times of persecution in Rome or other parts of the empire they had secret means of communication and mutual assistance, and were to all intents and purposes a concealed brotherhood, with signs, passwords and secret meeting places. It was enough that they should make themselves known to each other by any furtive token. No other credentials were needed. When Christianity went out into the wider areas of the empire and members of the order journeyed to new regions it was sufficient that they made themselves known to the local worshiping assembly. If they carried "letters of commendation," they were merely friendly introductions. There was no such device as "church letters" in that time, such documents as have been deemed of obligatory importance in modern days, and have even been elevated at times to the dignity of conditions of church membership.

With the development of a state church, the result of Constantine's adhesion to Christianity, there came the growth of a hierarchy and an authoritative organization patterned after the imperial institution, with grades of officials and divisions of service. Defection from the accepted norm of belief or procedure was regarded as heretical and seditious, precisely as insubordination to the state was deemed treasonable. Christian unity was secured rather by the authoritative suppression of non-conforming groups than by the diffusion of the spirit of Christ-like love and good will. The primitive freedom and simplicity of church life became increasingly a regimented arrangement, and departure from the accepted model was treated as rebellion. Those groups of believers who dared to think and act for themselves, in accordance with their interpretation of the Scriptures, were branded as heretics by the ecclesiastical authorities, and excluded from church fellowship or subjected to the violence of persecution. The mutual acts of exclusion and anathema executed by the Eastern and Western churches against each other caused a division which still persists. In a church which assumed the functions of state control, dissent from its domination was condemned as defiance of the will of heaven, and both the clerical and the secular powers were invoked to suppress it. The consequences of this situation appeared in the persecutions which were waged against such bodies as the Waldenses, the Lollards, the Albigenses, and the Bible Christians of other brotherhoods, who were pursued with fire and sword in the effort to preserve the unity of the church and destroy all types of non-conformity.

The growth of the free spirit of inquiry which came to marked expression in the Renaissance rendered increasingly ineffective such forms of suppression as were practiced by the church authorities of the middle ages. The Reformation came as an inevitable result of the growing search for truth. The Renaissance and the Reformation went hand in hand. The Renaissance was the reformation of the European intellect; the Reformation was the renaissance of the European conscience. The morning stars of the new day appeared in many lands. Among them were John Wycliffe in England, Jerome Savonarola in Italy, John Hus and Jerome of Prague in Bohemia. They were soon followed by the great reformers: Luther with his plea for an open Bible; Calvin insisting upon the sovereignty of God as over against that of pope, cardinals and councils; Cranmer and his colleagues proclaiming the principles of the Reformation in England while preserving the forms of worship of the Church of Rome; Wesley preaching the right of immediate access to God without the intermediation of priests or prelates; the Anabaptists holding to the apostolic ordinances, and the Congregationalists, both the Pilgrims of Leyden and the Brownists of Scrooby, upholding the responsibility of Christians to maintain a righteous government and a moral civic order.

This great tidal movement in behalf of liberty of conscience and individual accountability removed emphasis from the authority of a central ecclesiastical organization, and promoted the initiation of varying groups of believers, each inspired with its own particular convictions regarding the teachings of the Bible and the cardinal doctrines of the church. The creed-making impulses of an earlier age, which had produced the Nicene and the Athanasian formulations, came to fresh expression in the diverse theologies of the Protestant denominations as they took form one by one under the centrifugal tendency of the age. The earlier unity of the church, imperfect as it was, now gave way to a multitude of divergent and competing movements, each claiming the warrant of holy Scripture, and the precedent of apostolic practice. There could be no more convincing proof of the fact that the New Testament contains no definitive formulation of Christian doctrine, save the central affirmation of the divine lordship and saviorhood of Jesus Christ, and no accepted and unvarying pattern of church organization and liturgy. It was the misfortune of the Protestant enterprise that while it released the soul of Europe from the hardness and sterility of an authoritative church, it encouraged the formation of divergent and competitive movements which dissipated the energies of Christendom and exhibited to the world the anomaly of a divided and ineffective undertaking. It may well be insisted that a divided church was an advantage over one marked by indolence, worldliness and stagnation. None the less it is beyond question that the tragedy of sectarianism was one of the by-products of the Reformation, and it may well be a subject for inquiry as to whether this solution of the problem of the debilitated church of the middle ages and the pre-reformation age had no alternative reading. No doubt great advantages to the Church of Rome itself emerged from the Reformation. Its arousal to its peril and opportunity was among these. The answer which it attempted in the ministries of Ignatius Loyola and Francis Xavier brought blessings to all lands. It still remains, however, that the dismemberment of Christian forces which followed the Reformation was a source of weakness from which Christianity has not yet recovered.

When once that impulse to seek separate paths became a common and accepted pattern of conduct, its results were widespread and devastating. The leading bodies among the Protestants became the propagating parents of a host of smaller and even more energetic sects. Divisions occurred over every conceivable difference of belief, organization, ritual and method of procedure. The absurd and discreditable lengths to which this tendency led can hardly be given credence, save when one reads with amazement the authentic pages of ecclesiastical history. The names assumed by some of these claimants to apostolic regularity and doctrinal orthodoxy are sufficient to afford diversion to anyone who explores the devious byways of denominationalism. But particularly unhappy have been the divisions of Christians on the mission fields. In the home areas where these separations have taken place and the denominational names have become familiar, less consideration is given to the illogical and divisive character of the sectarian system. But in the non-Christian world there is no adequate apology for such evidences of rivalry among the followers of our

Lord. There is where the scandal of a divided church is most evident and humiliating.

It is not strange that ever since the first separative movements inspired by the Reformation, there have been earnest efforts to reunite the dismembered sections of the church. Sensitive souls could not be content in such an unhappy situation. The list of those who attempted to bring Protestants and Roman Catholics to some measure of accord is long and significant. The efforts of individuals among the reformers to prevent further schism, or to repair the breaches in the walls of Christendom, were numerous and not without a measure of success. But the tide was too strong in the direction of individualism and freedom, and the divisive process went on. The list of those who struggled to bring to pass a more irenic spirit is long and instructive. It provides an impressive chapter in the story of Christian unity. But apparently the time was still distant when such efforts could meet with even reasonable success. The era of division was under way in full movement. Years were to elapse before the church came to the realization of the sin and scandal of disunion, and the imperative need of amendment.

It is significant of the spirit of the times that such efforts as were made to unite Christians in some useful service had to find their field of operation outside of the churches. The Sunday school was started by Robert Raikes in Gloucester, England, not as a department of church activity but as an attempt to gather and instruct the street children and waifs of the town, quite apart from any church ministry. George Williams had little connection with organized religion and no encouragement from the churches of London when he began that series of meetings among the clerks and apprentices which developed into the Young Men's Christian Association. The American Bible Society, the Woman's Christian Temperance Union, the Anti-slavery societies, the Young Women's Christian Association and other religious and reform organizations were brought into being independent of any church auspices, although their promoters were Christian people. So strong was the sectarian spirit that the churches as such found it impossible to unite for any of these essential ministries.

The first serious attempt to unite the ministry and the membership of the churches in definite Christian activity occurred in the formation of the Evangelical Alliance, a body which appeared in England in 1846, but did not take form in the United States until 1867. This was a purely volunteer association, made up of individuals without delegated authority from their churches, but moved by the spirit of good will and the desire to co-operate as far as this was possible in efforts for evangelism, missionary expansion and social reform. Biennial conventions were held, and the programs were of value in providing suggestion and inspiration to the churches of all denominations. But nothing in the form of organized effort was attempted. Meantime several sporadic movements had sprung up with the purpose of protesting against the divided condition of the church, and of promoting a greater degree of unity. Among them was the formation of the Washington Association in western Pennsylvania in 1809, under the leadership of Thomas and Alexander Campbell, which grew into the communion known as the Disciples of Christ; and soon afterward in 1811 the body known as the Christian Church, or the Christian Connection took form under the leadership of Barton W. Stone in Kentucky. These were symptomatic of a growing sentiment in deprecation of the schisms in the body of Christ, and the desire for the correction or the abandonment of the denominational system.

During the last quarter of the century cooperative movements became more common and more effective. In 1881 the Young People's Society of Christian Endeavor was organized in Portland, Maine, by Dr. Francis E. Clark, and became a powerful factor in the development and the unification of the young people's life in the churches. In 1893 the Foreign Missions Conference was formed as a common group for the study and promotion of work in the non-Christian lands and was followed by the Committee on Cooperation in Latin America, and the Federation of Women's Boards of Foreign Missions. The Religious Education Association was brought into being in 1903 for the more definite and critical study of the problems of religious education. In 1905 a project was launched in New York for the organization of a representative and authoritative body to carry on the cooperative work of the churches, and in 1908 in Philadelphia, as a result of this preparatory gathering, the Federal Council of the Churches of Christ in America was formed, which has since that time acted in behalf of some thirty of the leading Protestant denominations in a dozen or more different forms of cooperative service. In the same year the Home Missions Council began its work and the Council of Women for Home Missions followed. In 1922 the International Council of Religious Education succeeded the older Sunday School Association. In the following year the Community Church Movement began as an effective force in local centers, and in 1925 the Christian Unity League was founded by Dr. Peter Ainslie. Unfortunately not all of the efforts in behalf of closer unity proved successful. The American Council on Organic Union held several sessions, but failed to come to definite organization. And the Inter-Church World Movement after an ambitious beginning ceased its work. But these were only proofs of the fact that the work of uniting the people of God in closer harmony cannot be accomplished without long and patient effort, and that many experiments may be needed in the process.

During the period in which these and other forms of organization were being projected in the interest of Christian unity, a number of significant proposals have been formulated looking to the same objective. In 1909 the Bishop of London submitted suggestions for the reunion of the Church of England and the Wesleyan Methodists of Great Britain. In the same year a concordat was framed with a proposal of union between the Protestant Episcopal churches in the United States and the Anglican churches on the one side, and the Congregationalists on the other. Dr. Newman Smythe was active in the promotion of this design, and he and Dr. W. H. Roberts and Dr. Peter Ainslie visited the churches of Great Britain, being cordially received as they interpreted the project. In 1910 the plan for the American Council on Organic Union of the Churches of Christ was proposed by Dr. Richards of the Reformed Church, and met with much favorable comment. An overture made by the bishops of the Anglican churches, and known as the Lambeth Appeal, was issued in 1920, proposing as a basis of union for all Christians the "Quadrilateral," or four points of belief, viz., the holy Scriptures, the historic Creeds, the primitive Ordinances, and the historic Episcopate. This document brought forth numerous responses from the various communions, most of which discussed it with sincere and cordial sentiments, even where they could not agree to all its proposals. It should be further noted that unceasing efforts have been made within the denominations divided into Northern and Southern sections by the events of the Civil War to reunite. This has been particularly the case with the Presbyterian, Methodist and Baptist bodies, and there are signs of promise that these hopes may be realized in the near future.

Still more encouraging is the fact that actual unions have been effected in numerous instances between communions closely related in history and beliefs. Among these have been the union of the Free Baptists with the Baptists, the Cumberland Presbyterians with the Presbyterian Churches in the United States in 1906, and the Evangelical Church with the Evangelical Association. In 1900 was accomplished the union of the United Church with the Free Churches of Scotland. In 1909 began the unions of churches in the missionary areas which resulted in the united Churches of Christ in Japan, in China, in South India and in the Philippine Islands. In 1917 several groups of Lutherans combined to form the United Lutheran Church in America. In 1925 occurred the merger of the Presbyterian, Methodist and Congregational churches in Canada to form the United Church of Canada. The Congregational and Christian churches joined their forces in 1931 to form the new communion of that name. In the following year the Church of Scotland and the United Free Church became one body, and in the same year the Wesleyan churches of England came into a single group. During the present season the Evangelical Synod and the Reformed Church in the United States have united. That other unions of similar character are in contemplation is one of the encouraging signs of the times. And the rapid growth of community churches, whose number now approaches two thousand, is further proof of the fact that the followers of our Lord are increasingly sensitive to the damage wrought by sectarianism, and are eager to contrive better patterns of church life.

One of the most impressive tokens of the cooperative spirit among Christians is the growing list of international and interdenominational gatherings which have occurred during the past few decades. In 1889 the World Sunday School convention was held in London, and this has been followed by similar assemblies held in various lands. The International Conventions of Christian Endeavor have been equally frequent and distributed in location. These have carried the message of Christian brotherhood to many lands, and have made evident the common spirit of the disciples of Jesus. In 1910 the World Missionary Conference was held in Edinburgh, the first of these great convocations. In 1925 the first Universal Christian Conference on Life and Work was held in Stockholm, with promise of recurring conferences in the future. The World Conference on Faith and Order met in Lausanne in 1927, attended by representatives of every Christian body save one. In the following year the Jerusalem Missionary Conference was held, and the World Alliance for International Friendship through the Churches likewise convened. These are but leading examples of an increasing number of religious gatherings which emphasize the unity of spirit among Christians, and point the way ever more clearly toward a united church. It must not be forgotten that as the result of these many efforts to promote cooperation seven great organizations of interdenominational character hold consultative relations of the closest kind, and are thus in position to promote their common purposes and prevent duplication of funds and effort. They are the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Council of Women for Home Missions, the Conference on Foreign Missions, the Council of Church Boards of Education, and the Missionary Education Movement; and since 1928 a definite form of cooperation has been instituted between the Federal Council of Churches, the Home Missions Council, and the Community Church Workers.

The names and some brief data regarding a few of those who have wrought at the task of promoting irenic relations among the churches, and may well bear the title of "Prophets of Christian Unity," are worthy of record. Obviously the list of those who are today active in this significant enterprise is too long to be included. Of those who have entered into life the following is an imperfect list; which was displayed during the past season on the wall of the Hall of Religion at the Century of Progress in Chicago:

St. Cyprian, 200-258. Bishop of Carthage. Preached and wrote on the unity of the Christian church. Martyr, and one of the notable Latin fathers.

Hugo Grotius, 1583-1645. Dutch publicist, statesman and theologian. Exerted himself to mediate between

Protestants and Roman Catholics on the basis of mutual toleration and common piety.

George Calixtus, 1586-1656. Lutheran theologian of Helmsted, Germany. Found the basis of Christian unity in church history. Made Helmsted a center of reasonableness in an age of bitter controversy.

William Chillingworth, 1602-1644. English theologian, at first a Catholic, later a Protestant. An advocate of toleration in an intolerant age.

Richard Baxter, 1615-1691. Pastor in Kidderminster, England. Organized the ministers of his district into an association for counsel and fellowship. Persecuted for his efforts at conciliation.

John Owen, 1616-1683. English Independent. Chancellor of Oxford University. Earnest advocate of good will between the religious parties in the days of the English Revolution.

John Durie, 1621-1680. Ardent English advocate of closer fellowship among Christians. Made several journeys to the Continent in the interest of unity.

Edward Stillingfleet, 1635-1699. Dean of St. Paul's and Bishop of Worcester. Labored to allay the controversies between Presbyterians and Anglicans. Author of the "Irenicum."

Gottfried Wilhelm von Leibnitz, 1646-1716. Mathematician and publicist of Leipzig and Hanover. Published a plan for the reunion of Catholics and Protestants. Also for cooperation of Lutheran and Reformed churches. Conducted an interesting correspondence with the Roman Catholic Bishop Bossuet of Meaux on the subject of reunion.

Thomas Campbell, 1763-1854. Scotch Presbyterian.

Came to America and published "A Declaration and Address," protesting against the divided condition of the churches and advocating Christian union. Organized the Washington (Pennsylvania) Association, which later developed, under the leadership of his son, Alexander Campbell, into the Reformers, or the Disciples of Christ.

Samuel Schmucker, 1818-1878. Lutheran leader, who issued in 1838 a fraternal appeal to the American churches, urging an alliance of the Protestant bodies which would enable them to render united service. This was reissued by him in 1870.

Philip Schaff, 1819-1893. Church historian of Union Theological Seminary. Wrote many volumes on historical, theological and irenic subjects. Was a life-long and earnest advocate of Christian unity.

James Harvey Garrison, 1842-1931. Minister, author, editor. Active in all efforts to promote Christian unity. Long-time editor of the *Christian-Evangelist* (Disciples). Attended many Christian unity conferences. Leader in missionary and cooperative activities.

William Henry Roberts, 1844-1920. Professor in Lane Theological Seminary for 36 years. Stated Clerk of the General Assembly of the Presbyterian Church. Member of the Christian unity deputation to the churches of Great Britain. President of the Inter-Church Conference on Federation, 1905. Acting President of the Federal Council of Churches, 1908. Chairman of the Executive Committee of the Federal Council, 1908-1912.

Josiah Strong, 1851-1916. Author of *Our Country*. First fulltime Secretary of the American branch of the Evangelical Alliance, 1886. Active in the organization of the Open and Institutional Church League, 1894.

President of the Institute for Social Service, 1898, and Chairman of the Commission on the Church and Social Service of the Federal Council of Churches, 1912-1916.

Elias B. Sanford, 1852-1932. Led in the organization of the Open and Institutional Church League, 1894. Editor of *The Open Church.* Secretary of the National Federation of Churches and Christian Workers, Philadelphia, 1901, and active in the organization of the Federal Council of Churches, 1908.

Samuel Dwight Chown, 1853-1933. An outstanding Canadian churchman and earnest advocate of Christian unity. General Superintendent of the Methodist Church in Canada. Active in securing the union of the Presbyterians, Methodists and Congregationalists into the United Church of Canada, 1925.

Robert Hollowell Gardiner, 1855-1924. A leading spirit in the organization and direction of the World Conference on Faith and Order, and its secretary as long as he lived.

John Howard Shakespeare, 1857-1925. Secretary of the World Baptist Association. Author of *Christian Unity at the Crossroads.* Sought to promote cooperation between non-conformists and the Anglican churches.

Newman Smythe, 1859-1925. Pastor Center Church, Congregational, New Haven, Conn. Author of *Passing Protestantism and Coming Catholicism.* Ardent advocate of Christian unity. Member of Christian unity delegation to the churches of Great Britain.

James M. Philputt, 1860-1932. Minister New York, St. Louis, etc., Disciples of Christ. Deeply interested in the problems of missions and Christian unity. Attended the Stockholm and Lausanne conferences, and devoted the later years of his life to teaching and lecturing on these themes. Truly "an apostle of Christian unity."

Alfred Ernest Garvie, 1861-1932. Congregationalist minister, teacher and author. Principal of Hackney and New College, London. Chairman of the Congregational Union of England. President, National Free Church Council, 1924. Active promoter of Christian unity.

Charles Henry Brent, 1862-1929. Bishop and statesman in the Protestant Episcopal Church. Missionary bishop in the Philippine Islands. Chaplain-General of the United States Army in the World War. His most notable service was in connection with the Lausanne Conference on Faith and Order, of which he was president.

William Boothby Selbie, 1862-1933. Congregational minister in London and Cambridge. Principal of Mansfield College, Oxford, 1909-1933. President, National Free Church Council, 1917. Teacher and author.

Nathan Söderblom, 1866-1921. Lutheran Archbishop of Upsala. Organizer of the Universal Christian Conference on Life and Work held at Stockholm, 1925. Eminent Christian scholar and author, untiring in his efforts in behalf of Christian unity.

Peter Ainslie, 1867-1934. Minister of Christian Temple (Disciples), Baltimore, 1891-1934. Organizer Association for the Promotion of Christian Unity, 1910. Trustee Church Peace Union. Founder CHRISTIAN UNION QUARTERLY, 1911, and its editor until 1934. Founder Christian Unity League, 1927. Attended Christian conferences at Constance, 1914; The Hague, 1919; Geneva, 1920; Copenhagen, 1922; Stockholm, 1925; Lausanne, 1927. Author of the "Pact of Reconciliation" and many books on Christian unity.

From this imperfect survey of the field of efforts toward Christian unity it will be evident that there has been no period in the history of the church in which devoted servants of our Lord have not been conscious of the anomaly of a divided church, and active in the effort to bring to realization a more ordered and effective state of affairs in the various areas of the church's life. Gradually from the attitude of suspicion and hostility the different communions have come to a mood of toleration of each other. But this hesitant spirit could not persist. It has slowly given place to the will to cooperate, and the recognition of the fact that no one denomination, not even the strongest of the total number, can render the service which is needed and which a united church must undertake.

And when one speaks of a united church it does not imply a definite and unvarying pattern of belief, ritual or organization. There are doubtless those who envisage a church of a fixed character, with a central human government and an authoritative formulation of belief and worship. While such views are worthy of careful and friendly consideration, the question naturally arises as to whether such a type of uniformity would not be a reversion to the very condition out of which the Protestant Reformation, with all of its limitations, released Christianity. The structure and activities of the apostolic churches seem to give little warrant for that conception. Yet it is a question which must be discussed in the light of all the facts, and with the conviction that our present divided status is wrong and unnecessary, and that Christian intelligence should be capable of devising a better and more fraternal, and therefore a more convincing plan of action. This is the most vital problem which confronts the church in the new age.

THE PRESENT STATUS OF CHRISTIAN UNITY IN THE UNITED STATES

By SAMUEL McCREA CAVERT
General Secretary of the Federal Council of the Churches of Christ in America

THAT American Protestantism has entered upon an era of integration is no longer open to doubt. For nearly four hundred years following the Reformation Protestantism was passing through a stage of ever-increasing division. This was the price that had to be paid for the blessing of spiritual freedom. Within the last quarter of a century, however, as multiplying evidences show, an epoch has begun in which, with no loss of liberty, a new unity is beginning to be achieved.

The new integrative process has been expressing itself in at least three different ways: (1) in the organic union of various groups of denominations; (2) in the movement for a cooperative and federated unity; (3) in the rise of a local unity expressed through the Community Church.

(1) ORGANIC UNION

The recent progress in the actual union of separated denominations has been far greater than is usually realized. Each of us is aware of an occasional merger that has taken place, but only the historically-minded know how many different denominations have been thus involved. The fact is that *no fewer than eleven mergers have taken* *place in the United States within less than three decades.* Some of these mergers may not have had pronounced significance; certain cases have meant only that a small group has been absorbed by a much larger body without any really new entity resulting. But at any rate they have all been indications that the jealous pride for a separate existence has been disappearing.

The list of unions is worth recording as concrete evidence of the new trend:

In 1906 the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A. united. In 1911 the Free Baptist Churches joined with the Northern Baptist Convention. In 1917 three Lutheran groups came together in the Norwegian Lutheran Church of America; in 1918 three other Lutheran bodies formed the United Lutheran Church. 1920 saw the merger of the Presbyterian Church in the U. S. A. and the Welsh Calvinistic Methodist Church. In 1922 came the reunion of the Evangelical Association and the United Evangelicals. 1924 witnessed the merger of the Reformed Church in the U. S. and the Hungarian Reformed Church in America. The same year marked the union of the Congregational and the Evangelical Protestant Churches. In 1931 came the combination of the Congregational and the Christian Churches and also the formation of the American Lutheran Church out of three hitherto separate Lutheran synods. June 26, 1934, saw the latest union, that of the Reformed Church in the U. S. and the Evangelical Synod of North America in "The Evangelical and Reformed Church."*

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* If this review were covering North America instead of only the United States, the formation of the United Church of Canada out of Methodist, Presbyterian and Congregational groups would, of course, be noted as the outstanding union of the twentieth century.

The idea that union is always being talked about but seldom, if ever, attained simply will not stand in the face of this impressive list of eleven mergers between 1906 and 1934. There has been an average of one union in every three years. In addition there are several other proposed mergers which are today so far along toward completion that there is high probability of their successful outcome. Since, however, the present article is dealing not with hopes but with accomplishments, we confine our discussion to those unions which have become recorded facts of history. They are abundantly sufficient to show that the Spirit of God can work in the Church of the twentieth century to achieve unity as truly as in the 16th century to achieve liberty.

In most of these unions, the uniting bodies belonged to the same denominational family, so that there were no serious differences of doctrine, point of view or polity to be reconciled. Three exceptions, however, must be noted. Two of these were the unions in which the Congregationalists were involved. The merging both of the Evangelical Protestant Church and of the Christian Church with the Congregationalists brought together groups with different historical backgrounds, even though they were closely alike in polity. The third exception represents a much more far-reaching synthesis—that of the Reformed Church in the U. S. and the Evangelical Synod of N. A.—and stands out as an achievement so remarkable as to deserve far more attention than it has yet received.

For three reasons this recent union of these two bodies in "The Evangelical and Reformed Church" has special significance. In the first place, it means the blending, at least to a certain extent, of two great historic streams that are as old as Protestantism itself. For the Evangelical Synod contributes something of a Lutheran element along with the Reformed. Being the heir of the Prussian Union of more than a century ago in Germany, the Evangelical Synod has preserved both the Lutheran and the Reformed witness and now pours that combined stream into a still greater channel. In the second place, the formation of "The Evangelical and Reformed Church" marks the first time when two American denominations not belonging to the same immediate family have been of approximately equal size and strength. Here is no mere absorption of a small body by a large one but what should prove to be a new and creative entity, born of a true marriage of two well-matched partners. In the third place, this latest union is the best illustration, to date, of a merger entered upon in such a spirit of complete mutual trust and respect that it was not necessary to define more than the elemental basis of union in advance. The two denominations have become a single church without having yet drafted a constitution, without having set up a new doctrinal formula and without having decided how their various agencies are to be combined. They simply agreed to unite, and were willing to work out the details of union afterward in their common fellowship.

(2) Cooperative Unity

The twenty-fifth anniversary, last December, of the creation of the Federal Council of the Churches of Christ in America has called attention to the great advance made during a quarter of a century in the spirit and practice of cooperation. It has been demonstrated that without waiting for formal union in the future it is possible now to secure a considerable measure of the practical values of union through organized cooperation. While not itself a direct agency of union, the Federal Council has been developing a sense of oneness, mutual understanding and appreciation, without which no significant union is possible.

A comparison of the conditions under which the Protestant denominations work today with the situation that prevailed twenty-five years ago reveals the great advance that has been made, and emphasizes the fact that the old era of isolated and unrelated denominations is giving way to an era of increasing fellowship and a practical working unity.

Twenty-five years ago, for example, there were virtually no local agencies for cooperative action by the churches of the same community. Today councils or federations of churches with salaried executives exist in nearly fifty cities. Scores of other cities carry on inter-church activities under volunteer leadership. Seventeen states have at least the beginnings of state federations and there are many more states with either home missions councils or councils of religious education. The depression of the last four years has been a severe testing-time, with the result that many of these cooperative agencies have greatly reduced staffs and budgets; but there is encouragement in the fact that, when resources were inadequate even for denominational work, the interdenominational agencies have commanded the kind of loyalty that meant their preservation. They have shown themselves to have a sufficient rootage to be able to survive a terrific and long-continued storm.

The building up of cooperative programs in the social outreach of Christianity has been a major phenomenon of the American churches during the past quarter of a century. The churches have come to be regarded, even by detached observers, as among the foremost influences for industrial justice, social welfare and international peace; and this has clearly been due in large measure to the collective leadership and the united efforts which have been developed in the Federal Council. One of the most heartening aspects of this process has been the cooperation between the white and the Negro churches. In its own structure the Council is an inter-racial movement, uniting the four leading Negro denominations with white bodies in a common fellowship and a joint approach to common tasks. It is no exaggeration to say that this is one of the most noteworthy instances of inter-racial cooperation yet achieved in our country.

In the basic tasks of evangelism and the cultivation of the spiritual life the contribution of the federated movement has been greater than is usually realized. In wide areas of the country most of the conferences in the interest of stimulating the evangelistic impulse among pastors are held under an interdenominational, rather than a merely denominational plan. Fifty such conferences were held under the auspices of the Federal Council alone during the past year. The use of the "Fellowship of Prayer" annually during the Lenten season by 650,000 families of different denominations is another illustration of the fact that many interdenominational programs are now regarded as so much a matter of course as to call for no comment.

The question has recently been raised in various quarters whether the time has not arrived when the Federal Council should be an agency for united administration of certain functions delegated to it by the denominations instead of continuing merely as an agency for coordination. Such a step would mark a clear transition from federation, in the looser sense, to federal union. It seems probable that the question will receive intensive discussion during the next few years. Meanwhile it is worth while to point out that, in actual practice even if not in theory, the Council has already become an administrative agency in certain limited but important areas. National religious broadcasting, for example. Here is a function of high importance which is really being administered by the Council in behalf of the denominations, even while the theoretical discussion as to whether the Council should be in any sense an administrative body is going on. The fact is that the Council is already doing not a few things that a united church would do.

If the processes of fellowship and cooperation continue to gain in strength and public confidence, no one can set a limit to the possibilities of united action and even actual union on a large scale. Indeed, we may wake one day to discover that the unity for which we have prayed has become such a vital reality in practice that our problem is no longer to create unity but only to ratify in appropriate outward organization the real unity that has already come to be.

(3) THE COMMUNITY CHURCH

The quarter of a century which has seen the consummation of eleven mergers of denominations and the rise of a national movement of church federation has also produced the Community Church movement. The Community Church has sprung up spontaneously in different parts of the country as a means of dealing with the problem of unity locally without waiting for a solution on a national basis. It is, of course, in the local community where competitive denominationalism and sectarian rivalries have their most acute manifestations.

Appearing in three different forms—sometimes as a wholly independent unit, again as a combination of two or more local churches maintaining some measure of organic relationship with the national denominations, again as a denominational church which undertakes to function locally on a non-denominational basis — the Community Church has been an expression of a local demand for unity that has run ahead of the outlook of the nation as a whole. The term "Community Church" is not susceptible enough of precise definition to be able to give statistics as to how many Community churches there are. Perhaps there are upwards of 2,000 which might fairly be described as belonging to one or another of the three types.

The future of the Community Church, as a separate movement, it is impossible to appraise. The chief determinative factor would seem to lie in the attitude of the denominations. If they should ignore the movement or even oppose it (as for a time it seemed probable that some of them would do) the outcome would almost certainly be a stimulus to the Community churches to become an independent organization. The demand for local unity is now too strong and too widespread to be treated with indifference or resistance. Happily, there are signs that the more progressive denominational leaders are increasingly recognizing the community churches as a valid challenge to the old denominationalism and are seeking to maintain fraternal relations with them and to readjust some of their own plans accordingly. If this mood continues and grows stronger, the Community churches may find their fulfilment in being not a separate movement but a prophetic forerunner of some form of church unity —federal or organic—on a national scale.

That there is a swelling tide of interest in the achievement of some greater unity is beyond question. The result of the "ballot" sent out by the Institute of Social and Religious Research, as announced in the volume *Church Unity Movements in the United States,* by H. Paul Douglass (which appeared just as this article was going to press), presents convincing evidence. The 16,355 persons who recorded their written judgments constituted as fair a cross-section of American opinion—clerical and lay—as it would be possible to secure. The outstanding feature of the vote is that twice as many replies favored union in some form, federal or organic, as favored the continuance of the present denominational system.

COOPERATION IN LATIN AMERICA

By Samuel G. Inman
Secretary of the Committee on Cooperation in Latin America

THE Committee on Cooperation in Latin America acts as a clearing house and board of strategy for thirty-two mission boards having work in Latin America. It brings these boards around a common council table to discuss all the problems connected with their work in Latin America, keeping a constant circle of helpful contacts and good-will going among the boards. It pushes cooperative enterprises, maintains helpful and broadening contacts with missionaries on the field and saves the boards money by doing for all of them work which individual boards would otherwise have to undertake. It represents the evangelical Church in many international movements which might otherwise overlook the importance of the Christian forces. It furnishes much information to the press, schools, business concerns and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of evangelical Christianity.

The committee has organized numerous international conferences to consider Christian work in Latin America, the most important among these being the Panama Congress in 1916, the Montevideo Congress in 1925 and the Havana Congress in 1929. The latest of these conferences was held in Mexico City in March, 1934, to face the future of Christian work in that country, in view of the drastic anti-religious laws being increasingly enforced there. The large Christian program worked out there, when pessimism was turned into new enthusiasm for new types of service entirely within the law, and the urgent needs of the country, have led some friends to declare that conference to be the most important contribution the committee has yet made to missionary strategy.

Careful surveys of conditions in each of the twenty Latin American countries have been made by the committee and a cooperative program worked out for each section. None of the more than thirty boards, members of the committee, would think of undertaking any new and major service in Latin America without consultation with other boards in the same field. With the growing national churches rapidly taking over responsibilities for evangelization work the committee has found new opportunities as the means of working out new and more coordinated relations between what was known, in the old missionary terminology, as "the home base" and "the field," but now is better expressed by the terms "the older" and "the younger" churches.

Five union theological seminaries have been organized under the auspices of the committee, one each in Mexico, Puerto Rico, Brazil, Argentina and Chile; union papers have been developed in several fields.

Besides the coordination of the work of the boards themselves the committee, at their request, has carried on certain direct pieces of service, for example the work of evangelism under Dr. George P. Howard, minister at large for South America, and under Dr. Juan Orts Gonzalez, minister at large for Spain. Regional committees on cooperation in various countries are aided in sustaining secretaries, Dr. W. E. Browning in Argentina, Rev. Epaminondas Amaral in Brazil and Prof. G. Baez Camargo in Mexico; and in many ways it strives to aid these national committees to serve the united evangelical movement.

Administrative help is supplied to boards engaged in union tasks such as the union board in Santo Domingo, Ward College in Buenos Aires, the Union Seminary and Bookstore in Mexico, the Religious Education Program for all Latin America, and the publication and distribution of literature, including the Spanish magazine *La Nueva Democracia.* At times of special need it undertakes particular projects such as the Educational Advance for South America, when under its auspices the boards raised more than a million dollars for better equipping their schools in South America. During 1933 a special report was prepared suggesting new ways of meeting the demands of the Christian program in Latin America. Other recent special studies were those dealing with the new situation and laws in Mexico requiring readjustment of curriculum of mission schools and an extensive examination of the history and object of mission schools in Latin America made and reported for the *Educational Year Book,* published by Teachers College of Columbia University.

By the above it will be seen that there has been gradually built up through experience, and that there is now available through the committee, a working machinery (1) for conference and investigation, (2) for sustaining unitedly special workers, (3) for administering unitedly special projects. Details of some of the more important of these divisions of the committee's activities may be interesting.

SPECIAL WORKERS

One of the special workers is Dr. George Howard who conducts a most important evangelistic work especially to present the Christian message through and outside the evangelical churches to those who are not accustomed to attend these churches. Dr. Howard, born in Argentina of missionary parents and educated both in South America and North America in excellent institutions, was called to this work following a memorable visit of Dr. Stanley Jones to South America in 1928. Dr. Howard resides in Santiago, Chile, much of his time being given to speaking in schools, colleges, Rotary clubs, labor unions and other organizations in a country seething with aspirations for a new social order but confused as to how to bring it about. Taking advantage of the great spiritual hunger manifest throughout South America today, Dr. Howard has presented his Christian message with boldness in the market places and grappled directly with men and women where they live and struggle for their daily bread. A notable and exceptionally fruitful part of his work has been over the radio in Chile and elsewhere.

Late last year Dr. Howard conducted a series of meetings in Peru and Colombia. "You cannot realize how delightfully surprised these people are to find us facing the real difficulties that Christianity creates," writes Dr. Howard. "It is great to be at work just now in these countries. In spite of the economic and political crisis, a new life is being born in them. Things are moving and very swiftly on the South American continent. Pray for these people and for us who represent Christ in their midst."

The Friends of Spain

The Committee has had a most unique opportunity of participating in the awakened life of the new Republic of Spain by sharing with that country one of the most remarkable spiritual personalities known to this group, Dr. Juan Orts Gonzalez. One of the great southern communities provides his salary, the committee his residence and "The Friends of Spain," an organization promoted by the committee, is assisting Dr. Orts in his program. His aim is to inspire the evangelical cause to larger conceptions, to speak through the press and lecture in cultural centers, thus representing the Christian cause in an ever-widening circle.

During the nearly twenty years of the committee's existence it has never ceased to urge and promote the production of literature under union auspices. It would be easy to recount story after story of how the literature being written and distributed through the committee is reaching out beyond the confines of evangelical work. The manager of one of the largest industrial organizations in Mexico, a great steel plant, comes by the union bookstore in Mexico City every week and carries off an armful of books.

CHRISTIAN LITERATURE

Machinery for publication and distribution of Christian literature now functions as follows: At the executive office of the Committee on Cooperation in New York *La Nueva Democracia,* a monthly magazine in Spanish, is published, which aside from articles on the Christian way of life, carries reviews of most important books and continuous propaganda for good reading; a Book Department is conducted which offers to supply any Spanish book used by Christian workers and issues bibliographies and circulars concerning new titles, reads manuscripts and makes recommendations to publishers concerning desirable books. Close contact is maintained with the various evangelical book distributors in Latin America who are aided in stocking the best new titles now appearing in a gratifyingly increasing ratio. There are now down-town union bookstores doing an increasing business with the general public as well as the evangelical community in Mexico City, Ponce (Puerto Rico), Buenos Aires, Santiago (Chile) and Rio de Janeiro.

Because of the war in the Chaco, the Leticia dispute between Colombia and Peru and the revolution in Cuba, the magazine this year gave a more thorough discussion than before on questions of peace as intimately related to the spiritual life of nations. The discussions have brought out strong reactions from evangelical workers and government officials in both Colombia and Peru and, we would believe, had some influence in securing peaceful negotiations. A poem published in its columns by a Colombian pacifist stirred profound reactions in many circles. The sentiment of this epoch-making poem, in a continent where pacifism has scarcely existed, may be hinted thus:

> "Man of Colombia, Man of Peru, stretch forth thy hand to those who are called thine enemy; say 'Brother, if to save my life, I must take yours, I prefer myself to die!' . . . .
>
> "Man of America, thrust thy sword into the ground; impose thus thy peace on those who feign would impose their war; and sweetly the voice of Jesus will sound: 'Son, thy noble deeds bring me down from the cross, to go with thee evermore.' "

An increasing number of secular and evangelical papers are copying articles from the magazine. Through the years it has been able to change fundamentally the attitude of many leaders in Latin America.

RELIGIOUS EDUCATION

Related to the union literature program for Latin America, but guided by those especially trained for the work, is the program for the creation and production of religious education materials in Spanish and Portuguese. This enterprise grew out of the recommendations of the Montevideo Congress following an exhaustive study of the Latin American field by a preparatory commission comprised of oustanding students of religious education.

Subsequent to Montevideo Dr. Wade Crawford Barclay, chairman of the commission mentioned, visited South America, Puerto Rico, Mexico, Cuba and the southwestern Spanish-speaking portion of the United States to present the program and organize in each area the local group to cooperate in carrying out the program. At Montevideo a Continental Central Committee on Religious Education was created, of which Professor Erasmo Braga (since deceased) was named chairman and of which Mr. Hugh C. Stuntz of Buenos Aires was made secretary. This committee met in Buenos Aires in 1927, at Havana in 1929 and more recently at Rio de Janeiro in 1932. At the end of the first five years' work, a second five-year program has been developed which is now before the boards with financial askings to support the same.

REGIONAL ORGANIZATIONS

The Committee on Cooperation has fostered the organization of groups in various countries to bring the evangelical forces more closely together for conference and united action. These organizations are entirely autonomous. Effort is constantly made to emphasize their autonomy and at the same time the desire of the central committee to be of any possible service.

MEXICO COMMITTEE

The Committee on Mexico has grown in service and influence. Mexico has always been one of the most important fields of Latin America; it has been full of difficult situations and has required a great deal of attention from missionary administrators. The Committee on Mexico, under the auspices of the Committee on Cooperation in Latin America, has been unique in that its organization differs from that of other groups considering specific fields. Being made up of representatives appointed by the cooperating boards, it has authority to give oversight to the whole cooperative program in Mexico along with the forces in Mexico; this includes the Union Theological Seminary, a down-town bookstore, the publication of books and Sunday school helps, and Mexico's share in the general program of religious education in the Spanish-speaking world.

In Mexico Professor Gonzalo Baez Camargo is leading the cooperative forces, particularly in the development of Christian leadership and Christian literature. He has revivified the union bookstore and the program of Christian literature in general.

Religious education in its numerous phases is his major interest. Under his leadership a very definite program for the development of Sunday schools has been formed; Christian vocational schools, especially in rural communities, are included, along with the organization of summer camps, also religious education in the home, evangelical schools, leadership training, publicity, research and experimental work.

Brazil Believes in Cooperation

The advantages achieved through attendance on international conferences of national church leaders are seen in the wide scope of influence and the linking up of the evangelical movement in Brazil with the evangelical forces of the rest of the world, through the office and personality of the late Professor Erasmo Braga. While developing in accordance with its own characteristics and psychology the Brazilian church knows what others throughout the world are doing. Practically all the major evangelical Christian agencies in Brazil cooperate in the Committee on Cooperation in Brazil. Concentrating in a small office with a limited staff, this committee seeks to initiate specific enterprises called for, which when organized with their own support are passed on to special committees with full responsibility for their development.

Countless public and private tributes were paid to Professor Braga when he died in 1932. His successor, Sr.

Epaminondas do Amaral, has taken up the work where Professor Braga left off and is pushing forward steadily. Sr. Amaral's efforts are at present engaged in coordinating the administration of the Federation of Evangelical Churches of Brazil, the Committee on Cooperation in Brazil and the Brazilian Council on Religious Education. In this connection it is interesting also to observe that at the present time serious study is being given in Brazil to the question of organic union between various churches. Sr. Amaral is writing a book analyzing the various union movements in different parts of the world, which he hopes will help the Brazilian churches in considering this matter.

At Buenos Aires

Dr. Webster E. Browning, secretary of the Committee on Cooperation at Buenos Aires, and Mrs. Browning are just completing their thirty-seventh year in missionary service to South America, the last fifteen of which have been in cooperative work. These veteran missionaries participate in almost all evangelical church activities in Buenos Aires and their home is a center for gatherings of evangelicals of all denominations.

Puerto Rico Leads in Union

For more than thirty years Dr. Philo W. Drury has been leading the way of cooperation among evangelical groups in Puerto Rico, that is ever since the American missionary agencies began work there. He has been the keystone in practically every field of cooperative endeavor in the island, the founder of the union press and bookstore, the business manager of the union paper and of the

Annual Summer Conference of Workers, an ardent and devoted enthusiast in the promotion of the affairs of the Union Theological Seminary and the executive secretary of the Evangelical Union of Puerto Rico.

There are many monuments to Dr. Drury's cooperative strategy in Puerto Rico today, but perhaps none more noteworthy than the fact that three denominations, of one of which he is himself a member, have combined to form one body. He also had a large part in the initiation of the unique interdenominational missionary work in Santo Domingo.

The United Approach in Santo Domingo

That the ideals of cooperation advocated by the Committee on Cooperation in Latin America are practicable has been demonstrated clearly in the union work in the Dominican Republic. This is the scene of a new experiment in Christian missions. In what was practically a virgin mission field the union board, comprised of representatives of several societies pooling their funds, started the work in 1920 under the leadership of Dr. Drury, and following the recommendations of the secretary of the Committee on Cooperation in Latin America. The fourfold program has been carried through more than a decade of work; it has progressed along all lines. It has managed its finances well and the appeal of the cause has drawn a high type of personnel into the small group of foreign workers. The plan works.

The fourfold program tended to give balance to the work. Activities have been mostly along evangelistic, medical and social service lines; some educational work has been done but this has been entirely experimental.

The churches have had no direct affiliations with any denominational board; they have been organized and are known simply as Evangelical Dominican churches. The board has never had more than one ordained American missionary on the field except for a few months when adjustments in personnel were taking place. All the workers seem to have caught a social vision.

The medical program is record-breaking. After ten years of pioneering it is now housed in a well-equipped modern hospital plant. With the exception of three graduate American nurses this is staffed by Dominicans—doctors, nurses, students, servants. A successful bookstore is almost self-supporting. Here the ideal of the Committee on Cooperation has actually been put to the test and proved to be a practical scheme for missions.

The opportunities for the Committee on Cooperation in Latin America lie along two major lines. The first is a greater cooperation and closer union of the Christian forces themselves. For all such work the machinery has been developed and experience has pointed the way. It only remains for the Christian forces to back their official bodies in a larger support of this program.

There is a second opportunity, it seems to the author of these lines, which might be of tremendous significance in saving our civilization. That would be the bringing together for united service of the large group of socially and spiritually minded people of all the American continent. The need of such cooperation was the overwhelming impression of the writer's last trip through South America.

Everywhere these liberal groups are coming nearer to the position that moral and religious convictions must be the basis on which the world will find a new road. Dr. Alfredo Palacios is an outstanding radical leader of Argentina. At a luncheon in his home with a group of students, he said, "Yes, friend Inman, we have taken away religion from the people and given them nothing in return. Therefore, we have the sad spectacle of this broken civilization." In every address I made in the universities and cultural centers I stated my convictions concerning the need of Christian faith and it was always the part of my lecture that received most comment.

Developing acquaintance between the open-minded people of this continent is one of the great jobs for the committee. And in the process of acquaintanceship the vital dynamic of the Christian message can be introduced to give to the liberals the thing they so often lack, an emotional conviction and a positive program.

A great new call for service today is one of a larger inclusiveness, uniting all on the American continent who earnestly seek for a new age wherein dwell righteousness, peace and justice.

THE PROGRESS OF CHRISTIAN UNITY AMONG THE CHURCHES OF EUROPE

By HENRY SMITH LEIPER, D. D.

Secretary of the American Section, Universal Christian Council

IT is not possible in the brief compass of a magazine article to deal in any thoroughgoing manner with the movements under survey. My purpose is rather to provide a panaromic view of a rather wide territory in order that the reader unfamiliar with the life of the churches in Europe may get certain leading impressions and feelings of relationships. If what he finds here interests him, there are available exhaustive studies in which he can pursue the subject in detail.

Our thought turns perhaps most naturally to the British Isles. In their churches, as in those of continental lands, we see two or three main streams of development inspired by the deep desire for unity. The first and most formal has to do with organic unity; the second with reunions among closely related bodies; and the third with federated efforts in particular fields like missions, the social application of Christianity, and the crusade for world peace. In the first category one may record with some satisfaction the steady interest manifested in the continuation of what is commonly thought of as the Lausanne movement—that fostered by the World Conference on Faith and Order. It has been my privilege repeatedly to attend the meetings of the British Section and to sense the earnestness and patience with which a representative group of leaders from practically all of the churches have been working toward an understanding on the basis of which may some day be resolved the historic differences which have kept the Church of Christ divided for so many centuries. A particularly definite outcome of these meetings was the formation recently of the "Friends of Reunion" movement, which seeks to educate the clergy and laity on a large scale in the matter of organic unity. Groups have been formed in different parts of the country and a quickening of general interest in the proposals for reunion in an organic sense may be anticipated. Candor compels one to admit, however, that at the present time the sentiment among the Free Church groups is such that when their leaders enter with enthusiasm into consultation with the leaders of the Established Church, looking toward proposals of union, they are almost sure to come under suspicion of disloyalty. Newer generations, farther removed from the unhappy causes of past division, may find the road easier to follow. At least there are scouting parties already on the way marking the dangerous curves and filling up many a chasm.

Reunion among related bodies has moved forward notably in recent years, as is generally known I am sure, on this side of the Atlantic. The Presbyterian bodies in Scotland celebrated their reunion several years ago, while the three Methodist bodies of the United Kingdom had their great marriage feast in Albert Hall two years ago. Those of us who had any close contact with those stirring events will not soon forget the impression which was made by them, not only in England but in other lands as well.

Federation is likewise at work unifying the denominations through the Federal Council and the United Free Church Council. Unfortunately, however, these movements at present are functioning mainly outside of the Anglican circle, and while they do serve to lessen the sense of difference among the non-Anglican communions they are not directly contributing, as far as one can see, to the lessening of division between the non-Conformists generally and the State Church. Alongside of the two organizations mentioned, however, there are the ecumenical bodies known as the International Missionary Council, the World Alliance for International Friendship Through the Churches, the Universal Christian Council for Life and Work, and the World Student Christian Federation, to mention only those of an interdenominational character—although I would not forget international denominational organizations such as the Presbyterian World Alliance, the Baptist World Alliance, the Congregational International Council, and others which, while possibly tending to heighten denominational consciousness, at least minister to the development of a sense of unity among Christians in different lands. I would point out that in the interdenominational group of organizations first mentioned there is going forward a process of very great significance: on the one hand developing a sense of unity as a by-product by working together, and on the other building up groups of personal friends among the leaders of the churches who are dwelling in the interpreter's house and performing a function absolutely indispensable to unity of *any* kind.

Quite dramatic as a visible witness to this growing sense of oneness was the great meeting held on June 12th of this year in the Mansion House, London, under the auspices of the British section of the Universal Christian Council. The Lord Mayor of London presided and among those prominent in the undertaking were the officers of practically all the great communions, including the Archbishops of Canterbury and York. How many of the ten thousand specially invited to that meeting attended I do not know, but I venture to think that a goodly proportion of them were there because the sense of the common task of the Church in the field of the practical application of Christ's teachings is definitely growing in the United Kingdom.

As a footnote to what I have already said I should like to add before leaving the subject of England that the reflex influence of the South India United Church movement is worth watching. The Congregationalists of England found it very hard to sanction that union because of their fear of the domination of the Anglican Church; but they did sanction it and as it goes forward there may be values developed which will help as solvents of difficult situations in the home churches.

The German Churches and Christian Unity

It is doubtless too early to say what the final outcome will be in the German church world of the momentous events now in process. On the surface one sees the formation of a united nationalistic church which is virtually an establishment; the splitting off of a neo-pagan group which is certainly lost to Christianity; and the creation out of these opposing pressure forces of a united Lutheran-Reformed bloc of faithful adherents of historic Christianity. Beside these remain the free churches of Germany

—Methodists, Baptists, Mennonites, etc. They are possibly more united than ever before in their common concern for the preservation of essential Christianity. That there has grown up a new sense of relationship with the churches of other lands, and that Germans long to have an unbroken fellowship with the Church Universal, has been amply demonstrated by the history of the ecumenical movement — particularly the Universal Christian Council — during the past year.

Adversity has brought about another significant result which could not have been predicted: namely, a truce between the Roman and the non-Roman communions which together are resisting the domination of the Nazi state and the Nazi philosophy of life. Whether this will lead to continuing results when the external pressure is removed, no one can say. But it is an undoubted characteristic of the present hour, and may conceivably bear fruit in a greater sense of unity between these two groups so long at enmity within the household of faith.

THE SWISS CHURCHES

As a consequence of the excellent work done through the years by the Swiss Federation of Churches there is a growing sense of unity among the Calvinistic and Lutheran groups, although certain characteristic differences remain to prevent serious contemplation of organic union. The Christians of Switzerland have acquired the habit of acting together in the face of great emergency or great human need. They are proud of the fact that the ecumenical movements so largely center in their country. They rejoice in what Lausanne brought to the Christian world: and they regard it as natural that a great champion of Christian unity such as the late Bishop Brent should rest on Swiss soil. Their churches have produced many of the leaders who are actually carrying on the world-wide work of the ecumenical movements—Keller, Henriod, Choisy, for example, and others less prominent.

The Outlook in Sweden

Modern trends toward closer unity are bound up with the memory of Archbishop Söderblom. One would therefore expect to find in the land of his birth a strong tide making in the direction toward which he steered so bravely. It is evident in what may be regarded as the most advanced form of ecumenical organization within any national group of churches. There came into being a short while ago an association within the churches of Sweden, designed to include all the ecumenical movements—"Lausanne," "Stockholm," "Jerusalem," etc. It has access to all of the local parishes; is thoroughly representative of all the denominations; and provides a link between Christians in Sweden and the rest of the Christian world. As is well known, the great majority of church members in Sweden are in the Established Church. It is in communion with the Church of England, the Lutheran churches of the Continent, and the Orthodox churches—at least in part. Even more strikingly than the Anglican Church, it may be likened to a bridge between the divided churches. And under the new Archbishop, Dr. Eidem, it is continuing to serve in this most helpful capacity. The influences set in motion at Stockholm in 1925 have not died away but have grown with every passing year. Therefore it is not to be wondered at that the name of Sweden's beautiful city should be inseparably bound with the idea of unity through federation and cooperation in the practical work of the Kingdom.

There will not be time here to dwell in detail upon what is found in the other Scandinavian countries. But as I have come into personal contact with their leaders I have found most encouraging signs of the increase on every side of the desire for unity and the purpose to find ways in which to express it. Doubtless there will come a new impetus in this direction from the meetings this summer in Denmark of the Universal Christian Council and the World Alliance for Friendship Through the Churches.

THE LAND OF THE HUGUENOTS

Despite the fact that there are only about a million non-Roman Christians in all of France, they are divided, as is the case with their brethren in other lands. Yet through the French Church Federation under the presidency of Dr. Marc Boegner, there has come to expression a very definite inner urge for unity. The events of the past few months in Germany have served to refresh historic memories: and the sense of a common cause has been quickened. Unitedly the Protestants of France have sent messages to their brethren in Germany saying: "We, the sons of the Huguenots, recall with gratitude to God what your fathers did for ours when they were compelled to flee from their homes for their faith. We, their children, want you to know that if persecution should compel you to leave your homes we shall receive you as brethren." Combined efforts in the work of publishing religious books, in developing work among young people, and in connection with the ecumenical movements have been a characteristic of recent French Protestant history. It is at least encouraging and may be prophetic.

The Eastern Orthodox Lands

By far the most surprising development in the field of Christian unity during recent years is the growing friendliness between the leaders of the Eastern Orthodox churches and the non-Roman churches of the West. It is well known that the first direct contact between these two groups in modern times came at Stockholm. What began there has been developing since into a kind of understanding which is filled with possibilities for the future. Last summer for the first time the representatives of the non-Roman churches, united in the Universal Christian Council, met under the hospitable roof of the palace of an Orthodox bishop in Yugo-Slavia. Again and again during those memorable days those of us who were present saw the evidences of a growing spirit of essential oneness where only suspicion has dwelt hitherto. And this was but an outward and visible sign of an inward grace which has manifested itself increasingly in impressive ways. United student conferences, joint meetings for peace, worship services to which Christians of all kinds have been invited, and cooperative planning on a wide front — these are certainly new, and their implications rejoice the heart of one who longs to see the healing of the wounds in the visible body of Christ. Through a process of interpretation there has come into being an interchange in the matter of religious education. The ethical and moral note of Western Christianity is needed in the Eastern Church: yet it is true at the same time that the spirit of reverence, the richness of symbolism, and the quality of mysticism which no material thing can touch, are needed in the Western churches. A reciprocal movement that will enrich both is already a fact. May it continue to grow!

Faint Signs of Promise Over Russia

The tragic events of modern times in Russia have brought little that is good for the Church in their train. But one may at least find some satisfaction in noting the ways in which Christians of all kinds interested in Russia have been drawn together as they faced the common challenge of godless bolshevism in its bold attempts to pull up religion by the roots. The remnants of the Russian Church in lands contiguous to Russia are being drawn into increasing fellowship with Protestantism. One sees this particularly in France. On the intellectual side a good many surprising things are happening. It is worth calling attention here to the fact that one of the leading professors of the Russian Orthodox Theological Seminary in Paris is coming to America in the fall and will be speaking under the auspices of the Episcopal Church and the Universal Christian Council. The Central Bureau for Inter-Church Aid—which may best be understood as constituting a virtual "Church Red Cross Society"—has brought together all of the Christian bodies working in Russia. When the time comes for a real expansion of Christianity in that country—as come it will—there is at least a chance that the old rivalries will have been transformed by a growing sense of the fact that "the world is too strong for a divided Church."

Spain, Holland, Belgium, Italy

There is not time to go into detail with respect to the situation in other lands save to say that in Holland there is strong official cooperation between the churches on important world tasks such as education for peace; that Spanish Protestantism has shown great vigor and the will to draw closer together in facing the challenge of the revolution; that the Waldensians in Italy and other non-Roman bodies are touched with the spirit which has manifested itself in other lands; and that the little group of Protestants in Belgium is pathetically eager for oneness with the larger body of the Church Universal (as I know from attendance at their representative gatherings on several occasions).

Conclusions

Before attempting to summarize I should like to point to certain developments of a general character which have a direct or indirect bearing on the problem of unity. One of the most important has to do with the growing integration of the work of the five chief ecumenical movements in the non-Roman world: the International Missionary Council, the World Alliance for International Friendship Through the Churches, the World Student Christian Federation, the World Conference on Faith and Order and the Universal Christian Council for Life and Work. Strange as it may seem, until a year ago one would have thought that these movements, all of which have their roots in the same church constituency and all of which have as their larger aim the creation of a truly unified and Christian world order, were utterly unrelated in the thought of those responsible for their leadership.

Now it is seen clearly that they may be as separate as the fingers, to borrow Booker Washington's figure of speech so effectively applied to another situation, but they are as united as the fingers in my hand, or yours. Under the chairmanship of Dr. William Temple, Archbishop of York, an inter-organizational group made up of the leaders of these five movements has met twice and will continue to meet in the effort progressively to realize the basic oneness which is its supreme objective.

In another way the same tide is seen drawing two of these same movements into intimate cooperation and possible eventual identity. The central office of the World Alliance used to be in London while that of the Universal Christian Council was in Geneva. Now both are in the latter city under the same roof and with the same general secretary, Dr. Henry L. Henriod. The Swedish Sections of the two are, as I have pointed out, already united. There is a strong movement to unite them in the British Isles as well, and there are other lands in which the same trend is apparent. The work of the Lausanne movement since 1927 has shown increasingly how its work is related to that of the Stockholm movement: and Sweden is not the only place where the logical thing has happened to the two. Most hopeful, as it seems to me (a former foreign missionary), is the awakening realization among the leaders of the missionary enterprise that it must be integrated with the other ecumenical aspects of the life of the Church. Functional differences and structural differences are present, and may be expected to remain for some time yet; but the undeniable increase in a spirit of unity is what I am now anxious to point out.

Church unity in its more technical form has come to outward fruition in a surprisingly large number of instances in recent years. I need but mention the South India scheme, the Scottish reunion, the Methodist merger in England, the creation of the United Church of Canada, the United Church of Persia, of China, of North India, about a score of mergers in the United States in the past decade to three splits, the recognition of inter-communion between the Anglican and the Eastern Orthodox churches and the strengthening of currents running toward more inclusive unions than those that have already taken place. The Master's prayer, "that they all may be one," has not yet been answered, because of the stubbornness, the blindness, and the weakness of his children. But his heart must be cheered, as ours should be, by the signs of promise in our time that his prayer of long ago may yet be answered in very truth.

"TRANSFIGURATION"

By Louisa May Alcott

Mysterious Death! who in a single hour
Life's gold can so refine
And by thy art divine
Change mortal weakness into immortal power!

WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION

By Henry A. Atkinson
Executive Secretary

THE morbidity of "Causes" is alarming and the mortality of "Movements" exceedingly high these days. Tired reformers sit down to rest with exhausted uplifters. The boosters and go-getters work at a disadvantage, not because there is so little to get, but the means for getting it are meager. At the same time there never was a period in history when the needs were greater and more pressing.

The Church Peace Union, like most other organizations, was forced to curtail its expenditures to such an extent that the general plans for holding the World Conference for International Peace Through Religion had to be altered. This did not mean, however, that the purpose was changed. The world-wide organization is being kept intact and through correspondence and conference, the work is carried on.

When the first conference was held in Geneva, in September, 1928, the delegates agreed that the name adopted, the World Conference for International Peace Through Religion, should definitely limit its scope. It was to be a "Conference" and not a "Movement." The purpose of the organization is to bring together religious leaders from various parts of the world to discuss ways and means for promoting international peace. It was agreed by this group at the original meeting that when the conference was held and plans and purposes had been adopted, each geographical, ethnical and religious group would be left free to carry out its own plans in its own area of influence and in its own way. Interest in the movement grew so rapidly that before long the International Committee which forms the constituency of the organization had outgrown its limits of one thousand members, and at present there are approximately 2800 names of individuals enrolled.

A strong committee has been organized in India, with Professor P. A. Wadia, of Bombay, as chairman, and Mr. A. A. Paul, of Madras, as secretary. There is an influential group in Japan, with Baron Y. Sakatani as chairman, and Dr. M. Anesaki, of the Imperial University in Tokyo, as secretary. There is an affiliated group in Ceylon; there are smaller groups in Northern, Central and Southern China. Owing to the disunion throughout China, there is little contact between the members of these various groups.

Although no permanent organization has been effected, there is in Cairo a small embryonic committee made up of representatives of the Moslem faith. The president of the International Committee, Dr. Shailer Mathews, has just returned from an important mission to the Far East. His trip carried him completely around the world. In Japan he was given a luncheon by the group which represents this movement. Baron Sakatani presided, and there were some eighty persons present, representing all the religions of Japan—Shinto, Buddhist, Confucian and Christian. In India, Dr. Mathews gave the Barrows' Lectures and had the privilege of meeting members of the World Committee at various points, and he also conferred with leaders and spoke at group meetings. The mature judgment of Dr. Mathews, as stated by him to the trustees of the Church Peace Union at their semi-annual meeting held in New York in June, is that the world-wide work of this committee is of the very greatest importance and that nothing must prevent the carrying out of its plans. He is more convinced than ever that when the Church Peace Union began its work it was wise to move slowly and let it develop by degrees.

Reports from Mr. Paul re-emphasize this same point of view. He says: "It is vitally important in the present condition of world history that people, particularly in India, should think in terms of inter-religious cooperation. India is, of all countries, the most suited for this enterprise. Where is there another country where we have a living example of God's various ways of experimenting with his people and drawing them to him, as in India; where is there another country where opportunities are vouchsafed to people of various religions to understand and to be inspired by the various beauties of life and experience that have resulted from these great experiments of God with his people?"

At Frankfort, Germany, in 1929, four commissions were set up, charged with the responsibility of making a report on:

1. The causes of war.
2. Religion as an agency for eradicating these causes.
3. The study of what the religions are actually doing.
4. A program of action.

Commission No. 1 made its report and this was printed in a volume entitled *The Causes of War*. The first edition was published by the Macmillan Company, London, and later an edition was brought out in America, and a third edition in India. Thousands of the volume have been sold. A Study Course based on this report has been widely distributed and is being used in churches, schools, colleges and by various community groups all over the world.

The report of Commission No. 4 was adopted and is being used as a basis for continuing the work of the organization. Reports from Commissions Nos. 2 and 3 are practically completed, but their publication is held up until the economic and financial situation in the various countries improves.

This "Movement" has for its primary object the bringing together of representatives of the various religions and forming them into a world-wide body in opposition to war and the war makers.

It has been said, and with justice, that the Christian world is primarily responsible for modern war. In a broad sense this is true. The world war was fought by the Christian nations. The Great Powers, with one exception, are all Christian Powers. The nations which make munitions and are using their ingenuity to make more effective the means of killing, are all Christian nations. The president of one of the greatest munition plants in the world said to his stockholders in his last annual report that, owing to the agitation for disarmament he regretted that the 1933 statement showed a marked decrease in earnings and consequently a lessened dividend to the shareholders. The president is a Christian gentleman and most of his stockholders members of the Church of England.

An advertisement appearing recently in a United States publication offers for sale a most deadly instrument of torture. The advertisement, as republished in *The Christian Herald,* is as follows:

> "The timing of the fuse for this shell is similar to the shrapnel shell but it differs in that non-explosive acids are used to explode the shell in the large cavity. Fragments come coated with acids in explosion and wounds caused by them mean death in terrible agony within four hours if not attended to immediately. From what we are able to learn of conditions in the trenches it is not possible to get medical assistance to anyone in time to prevent fatal results. It is necessary to cauterize the wounds immediately if in the body or head, or to amputate if in the limbs, as there seems to be no antidote that will counteract the poison."

This heathenish and devilish invention, a flower of our Christian civilization, is recommended because of the agony and suffering it can produce in excess of others less deadly. Surely the chief responsibility rests upon the Christian world and the Christian Church bears the greatest amount of that responsibility, but war is an evil that can be destroyed only by joint action of all nations and all groups. The arrogance, the selfishness, the brutal imperialisms, both political and economic, which have their home in the Western nations are chiefly responsible for this "System of Getting and Grabbing." The West must take the lead in working out plans for ridding the world of these evils.

In Shanghai some years ago, a young man, one of the foremost philosophers and thinkers of modern China, said to me: "All religions are at a discount in China and at the bottom of the list stands Christianity." "Why?" I asked, "do you say that when you yourself were educated in America and England?" Pointing across the Bund to the fourteen battleships that were lying at anchor he said: "There is the message that Christianity is preaching to China and we do not like it. The boats were sent here by Christian nations to overawe us. These nations are jealous of each other and are constantly quarreling over the loot taken from China in her helpless condition. We do not know how to reconcile the Gospel of the Prince of Peace with war ships, with murder, robbery and all that goes with modern warfare. Instead of trying to be Christian in the future, we are going to copy the war methods of the Christian nations, in order to take care of ourselves."

All religion is under suspicion and under attack. The attack is not based on metaphysics nor philosophy, nor on the authenticity of the various texts or books that are sacred to certain people throughout the world. The attack is on the basis of utility. What is the good of religion? All religion is based on the common conception of the Fatherhood of God and the Brotherhood of Man. This conception is fundamental and yet no religion seriously attempts to make valid its claim to uniqueness by living the life of unique goodness. There are scattered cases, but the rank and file of the followers of the various religions find no discrepancy between their high-sounding claims and the ease with which they are forgotten when war comes. The world-wide hostility toward religion can be changed only by a pragmatic test. If the religions of the world can get together and present a united front against the war system, that one thing will do more than anything else to meet the attack. In *Rethinking Missions* this fact is put strongly in these words: "What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Muhammad with Buddha when all the utterances of all religious institutions are threatened with discard in the light of practical reason? It is no longer which prophet? or which book? It is whether any prophet, book, revelation, rite or church is to be trusted." Quoting again from the Report of the Indian Committee: "Now is the time when religious people everywhere must plan concerted action to see in what ways this challenge to their very existence can be met. To put it at the lowest, it is the sign of wisdom."

To sum up, the purpose of this movement is not to evolve a new universal religion. Such a purpose would be impractical as well as undesirable. Another universal religion, instead of becoming a unifying factor among the religions would add one more to the confusing mass of the world faiths. The purpose is not to bring about an equality or a dead level of values among the religions. It is the purpose, however, to bring men of various faiths, each glowing with enthusiasm engendered by his own confidence in God, and form out of this group a world-wide religious league against war and the war makers in every nation.

THE COMMUNITY CHURCH MOVEMENT

HISTORY, GROWTH AND FUTURE

By REV. RICHARD E. SHIELDS
Executive Secretary, The Community Church Workers of the U.S.A.
Editor of *The Christian Community*

THE Community Church movement has been called "the most significant religious movement in America." Its significance lies in the fact that it is of recent growth and that unlike other movements in the past it has achieved its maximum interest by an indigenous growth in modern American life.

Sociologically it has come into being largely due to the complex factors which have been operating toward the disintegration of denominationally organized churches, particularly in the rural sections of the United States. Every competent observer has reported the changed status of the rural church. Commissions and committees of denominational and interdenominational agencies have been grieving for twenty-five years over the accelerated rate of decline of churches in the rural and small town sections of our country. A recent study by the Institute of Social and Religious Research states that we have a surplus of 85,000 churches.

Before and following the world war, it became obvious that it would be impossible to continue longer the competitive church life which had been built up over a period of a hundred years in denominational home mission expansion. During that period of emergency, many churches tried temporary forms of amalgamation and consolidation, many of which were an attempt at survival in a period of extreme need. Some of these survived and were maintained upon a united basis following the war. Others separated into denominational units and during that period many churches literally closed their doors and went out of existence.

Competition among Protestant churches had become so serious that every agency directed for the community good began to take serious cognizance of the situation. Large sums of home mission money were spent in competitive situations and as expressed by Dr. Charles S. Macfarland in *Christian Unity in Practice and Prophecy:* "Religious impulses had escaped into secular community organizations. Economic conditions, the need for an enlarged social unit as the basis of organized religion, gave rise to the Community Church movement."

In 1920, the Rev. David R. Piper, then at Canton, Missouri, and Vaden T. Wood, a member of the faculty of Culver-Stockton College, began the publication of what was known as *The Community Churchman.* Mr. Piper made a search for churches that were known as Community, United, Union or Federated churches and was able to discover about 800 such churches scattered over the entire country.

Dr. Edmund deS. Brunner, reporting for the Committee on Comity and Cooperation at the North American Home Missions Congress, said:

> "There is no question but that the past fifteen years have seen a growing demand for further cooperation among the home mission forces. That demand has come both from within and without the

> home mission movement. On the inside scarcely a conference of importance has failed to pass resolutions favoring greater cooperation. The organization of state councils of home missions to furnish the machinery for working out cooperation is one evidence that home mission executives are ready to take some steps beyond the mere passage of resolutions. Within the Home Missions Council itself voices have been raised criticising the rate of progress and calling for more rapid advance.
>
> "The everyday, practical man facing a competitive situation in his own community has grown increasingly restive. In thousands of cases he has tried to secure both relief and better service by combining churches and in hundreds of cases he has succeeded. But that success has been so tardy and so difficult of achievement that a national agency, the Community Church Workers, was created in order to assist local communities to achieve their ends. Tardily, too, this organization has been recognized by Protestant officialdom when a more courageous attitude on the part of that same officialdom would greatly have facilitated the achievement of cooperation in many rural communities where it has failed and where such failure has resulted in bitterness and in criticism of church administration."

The churches which were discovered by this search revealed many startling facts. They had come into being largely from local initiative. The communities through their respective leaders began to see that if churches of various denominations continued to compete for the community interest, it was only a question of time until the support and spiritual vitality of these churches would be deflected into apathy, frustration and eventually complete failure.

Mr. Piper says in *Community Churches:*

> "In a general way the rapidity of the spread of this movement may be indicated by statistics gathered at different periods by the author. When the first Handbook of the Community Church Movement was issued, in 1922, it was estimated, on the basis of the most complete data then available, that on June 1 of that year there were 831 com-

munity churches in the United States, including denominational, undenominational, and federated types. Of this number, however, only 713 had been definitely located. In April, 1926, this list of churches had grown to 1170 addresses, and in April, 1927, the total was 1296. While a considerable number of churches were discovered which had been in existence for some years, a large proportion of the additions represent new churches organized since 1922.

"The community church movement is at present dominantly rural. Of the 1296 churches, 1066 are in villages of 2,500 population or less, or in the open country. Of the remainder, 114 are in towns of 2,500 to 25,000, and 116 are in cities of more than 25,000."

Describing the sociological basis for a community church in a volume, *Social Work of the Churches,* edited by F. Ernest Johnson, he states:

"A varied type of program is sponsored by these churches in their effort to make the community, rather than the denomination, the basis of their organization. Not a few of them have charge of practically the whole of the community life, with the church functioning as the social and religious center. The community church functions in many places as the coordinating agency of rural uplift. It sponsors recreational activities, organizes community drama clubs, stimulates interest in playground activities and gives direction in numerous other ways to the social, cultural, and religious life of its constituents."

It will be seen from the foregoing facts that the history of the rise of this movement has been coincident with many determining economic factors. Declining rural population; a movement from the country to the city; the sending of thousands of men from rural communities over-seas in a world war; the breaking down of barriers of a strictly doctrinal nature which up to this time were in emphasis among the churches; a coming of modern forms of transportation with the enlarging of the minds of the rural population; good roads; telegraphic communication; the radio; the motion picture; consolidated schools; university extension work; the farm agent; traveling libraries; an increase of economic status on the part of hundreds of university trained farmers; and the general spread of education,—all of these brought a new life to rural America. Denominational and interdenominational agencies began to make an impact on the leadership in rural life and with the necessity for a larger economic basis for support, it became immediately inevitable that churches which were in direct competition would form some plan to consolidate their memberships.

Religion began to take on a new and vital meaning. The strictly sectarian bias of a former generation began to give way to a more ecumenical interpretation of the Christian faith.

The scientific method has come to mean a new approach for discovering the facts in the total religious picture of the American community. Theological seminaries and committees of survey, the Institute of Social and Religious Research, the research departments of universities and the study of recent social trends in the volumes by that name, all have been pointing to the basis of fact in discovering the needs and the possibilities for the church in the twentieth century.

Dr. John Haynes Holmes, pastor of the Community Church of New York, wrote in 1923 a book entitled, *New Churches for Old*. This book surveyed with the eye of a cynic the failure of denominationalism and pointed the way, like the prophet of old, to the future of church life in America. This book was immediately preceded by the pioneer book on the Community Church movement by Dr. Henry E. Jackson, who was at that time a disillusioned pastor in Montclair, New Jersey. While a large part of this book is autobiographical, for the most part it became a constructive description and outlined a plan for the formation of a "Community Church."

At the Seventh National Country Life Conference held at Columbus, Ohio, in 1924, on the theme, "Religion in Country Life," there was a section of this conference devoted entirely to the subject of the Community Church. (See Proceedings of this conference, published by the University of Chicago Press.) A first conference on Community Church work was called in the First Federated Church of Des Moines, Iowa, in May, 1922. This was called together by *The Community Churchman* and was a midwest conference of Community Church workers. The first national conference was projected and held in 1923 in the St. Paul's Union Church, Beverly Hills, Chicago. In an editorial in *The Community Churchman,* the Rev. Orvis F. Jordan wrote:

> "These problems and others led to the formation of the Community Church Workers of the U.S.A. It arose out of a national conference held in St. Paul's Union Church of Chicago in May, 1923. At this meeting no permanent organization was formed but a provisional committee arranged for a second conference in Grace Chapel, Philadelphia, in 1924. Here a regular organization was formed and Rev. O. F. Jordan of Park Ridge, Illinois, was made the unsalaried secretary."

In the *New Handbook of the Churches,* published by the Federal Council of the Churches of Christ in America, the Community Church Workers of the U. S. A. is listed as a national organization under service agencies.

Since this time, seven biennial national conferences with ministers and lay people have been called together by this organization. The last one was held in Kansas

City, Missouri, in the Community Church, Dr. Burris Jenkins, minister, in May, 1934.

To the objection which has been frequently raised that the Community Church Workers is in effect the nucleus of a new denomination which is presumably to grow out of this movement, we draw attention to the fact that it is an organization of individuals and not of churches and is so incorporated under the laws of the state of Illinois. Mr. Piper states:

> "Thus we can find no resemblance between this movement and the Christian unity movements of the past.
>
> "The aim of this movement is the community organization of religion. Its significance lies in the new principle which, consciously or unconsciously, it is propagating—the principle that the church *is* the community in spiritual action, functioning for spiritual ends. When we speak of a community church we are not talking of a distinctive form, as when we speak of a Methodist or a Baptist church; we designate not an officered group so much as a unified functioning. Just as, when we speak of social organization, we are not talking of lodges and clubs, per se, but of a social coherence which expresses itself in habits, programs, reactions, and interrelations.
>
> "The community church concept is that of helping the whole community to function coherently for the highest ethical and spiritual good. With this conception, one can no longer think of the church as one organization among several or many competing for the time of the people. The church *is* the community functioning religiously. Wherever and whenever any group in the community comes to religious expression, there is the church at work. It may be a group of girls trying to live out their Wohelo ideals, or an assembly at worship, or a spirit of reverence for mutual rights developed upon the field of play.
>
> "The community church requires and will develop an inclusive attitude and inclusive habits of mind, speech, and action."

At the 1928 Biennial National Conference of Community Church Workers meeting in Mountain Lakes, New Jersey, it was voted that a committee of cooperation be formed in which there would be representation by the Federal Council of the Churches of Christ in America, the Home Missions Council and the Community Church Workers of the U. S. A.

This Joint Committee recommended to the North American Home Missions Congress, meeting in Washington, D. C., December 1 to 5, 1930, the following principles in adjusting over-churched situations throughout the United States and these principles were approved.

> "That in the making of church adjustments in communities of 1,000 or less, the following principles should be observed:
>
> *A.* The primacy of the community interests and the rights and affections of the smaller groups as well as of the larger.
>
> *B.* That the church should be so formed, and its affairs so conducted, that in all things local it will work toward a single church consciousness, while in its outside affiliations it shall observe such missionary objectives and fellowship interests as continue to enlist the affection of the membership.
>
> *C.* That it shall show sacred regard for the ceremonies, customs, or sacraments through which the several groups have been wont to express themselves, making suitable arrangements for their continuance.
>
> *D.* That its affiliations shall be such as, on the one hand, will not interfere with the development of a single church consciousness, and a new community ideal, and, on the other, will keep it in touch with the going order of Christendom and in harmony with those ideals and convictions which, through the generations, have become contributions of world-wide value."

Miss Elizabeth R. Hooker, authorized by the Institute of Social and Religious Research, completed a survey of Community Churches in the United States which was published in 1928 under the title, *United Churches.* This forms the factual study of the various types of Community Churches.

In making this study, the author found:

> "United churches were found to be, for the most part, a phenomenon of small centers. Although of the town and country churches in 179 counties studied as typical by the Institute of Social and Religious Research only about one-third were in villages, nearly two-thirds of the 934 united churches whose location was exactly known were village churches. Moreover, while only 131 united churches were in villages of more than 1,000 inhabitants, there were 450 in smaller villages. As 234 more of the 934 churches were in hamlets and 83 were in the open country, nearly five-sixths of the united churches were in localities having a population of the center of less than 1,000.
>
> "The denominations represented by the greatest number of denominational united churches and of federated churches were, in the order of the number of churches under each, the Congregational, the Methodist Episcopal, the Presbyterian Church in the U.S.A. and the Baptist, Northern Convention. The total number of denominational united churches, so far as these were listed, and of units of federated churches, belonging to these four denominations, was 1,075. Scattering cases of these two types of union belonged to thirteen other denominations.
>
> "Although statistical information could not be obtained for all united churches, certain figures were available for nearly three-fourths of those listed. The incomplete data show that these churches had a total membership of over 80,000, distributed such benevolences as are reported in denominational annuals in excess of $300,000, and owned churches and parsonages with a total valuation of over six and three-quarters millions of dollars."

This survey is the most complete statistical data to date regarding the facts concerning types of united churches.

Now, taking that base line of 80,000 and $300,000 and six and three-quarters millions of dollars and do as I believe it is right to do, multiply it by three, which would include all of the Community Churches in suburban and city centers, and the ratio of increase, which since that time has approximated 2,000 churches, as a total, we would have the total picture of the Community Church movement at this date. We would have approximately 250,000 members; we would have a million dollars a year contributed to benevolent and charitable objects, and the total value of parsonages, schools, camps and churches would be almost twenty millions of dollars.

The importance of united churches and their place in the present structure of American church life was emphasized in the presidential address before a meeting of the Home Missions Council by the Rev. Charles L. White. Dr. White said:

> "It would surprise many people to learn the extent to which communities long the objects of sectarian zeal have taken matters into their own hands and have reorganized their churches as they themselves have thought best."

The emphasis of the community point of view has come to be accepted as one of the distinguishing features of the Community Church movement. While not primarily a church union movement as such it has come to view the total picture of the condition of religious life in the American community as dependent upon the effort to eliminate the crass competition of an older ecclesiastical structure and to put in its place a scientific and common-sense approach to what is to many leaders the most fundamental consideration in producing the kind of a community life structure that will bear the weight of social organization of the future.

No competent observer today would believe that it is possible to duplicate the multiple production of denominational churches for the future and have anything short of chaos in the religious life organism of the next generation. Young people, intelligent leaders of church promotion, secretaries, and above all interested laymen, are convinced that the new deal in religion will demand a readjustment along a united church line for the benefit of the *total community* for the entire country.

Taking a sample from the already successful United Church of Canada, we are aware from a study which has recently been made that the same steps in the evolutionary process which eventuated in that finest example of united venture on the American continent are taking place in the United States. The Rev. Claris Edwin Silcox has recently made a complete study of this church entitled, *Church Union in Canada, Its Causes and Consequences.* One of the most interesting chapters from the standpoint of local unions is chapter 4 in which he shows that the union churches and those with double affiliation and especially numbers of churches that were completely independent and were so organized helped to bring about a considerable emphasis of the need for union at the top of the denominations. In the census of 1901, it was shown that there were 267 union churches in Canada and 554 union Sunday schools. These union enterprises had nothing whatever to do with local union churches which afterward developed especially in the west, and on this point he is explicit in showing that the community or union churches of the later development which were very much larger in number officially joined the United Church of Canada.

States Mr. Silcox:

> "It will thus be seen that in 1923, two years before the consummation of union, there were in Canada 1,244 pastoral charges, repre-

senting at least 3,000 preaching stations, where union in one of the various forms was already in operation."

In the Data Book of the North American Home Missions Congress, Dr. Edmund deS. Brunner says of the United Church of Canada:

> "With this in hand and with the data on competition available, the mal-distribution of ministers, churches and home mission aid will raise more forcefully than before the relation of over- to under-churching. Cooperation in Canada, as effected in that Dominion's United Church, has resulted, with the few years since the consummation of the union, in the founding of churches in upwards of 2,000 formerly unchurched centers and in a more adequate ministry in thousands of other places."

Surveys of the Institute of Social and Religious Research show that in highly competitive situations members contribute in money and time more than when competition is less severe. They also indicate that the people get less for their money in program and ministerial service. One of the factors in competition is the matter of home mission aid. Studies indicate that at least one-fourth of the churches receive such assistance. In the rural areas more than four-fifths of the aided churches compete with others.

In order to cure this situation it is suggested that various techniques be used for solution.

1. Have denominations withdraw from a competitive situation without exchange of territory.
2. Allocate the territory to the sole responsibility of a single organization.
3. Form some type of united church.
4. Have an affiliated church with some denomination for such purposes as ministerial supply and adminis-

tration, but which church shall be community-wide in its appeal.

5. Establish a local church which frankly sunders all connection with any overhead denominational agency and is whole-heartedly and exclusively a non-denominational Community Church.

When this has been accomplished and a satisfactory solution for over-churching has been arrived at, it then should become the part of wisdom to set a standard for the united church. It has been proposed that the Morse and Brunner par standard be used for the rural Community Church.

Of course, with this standard must go the additional requirements which would definitely stress a community point of view and a community centered program and it is believed that only by some such means will united churches go forward to a happier existence.

Henry Clay Zumbrunnen in his book entitled, *The Community Church,* gives his definition of a Community Church:

> "The Community Church, then, may be defined as the church which is the only one in a community, being composed of or seeking to admit the representatives of all the various denominations in the community into its membership; which seeks to minister to the whole life of the community and to the whole life of all the people in it, and to do so economically and efficiently."

The question will be asked: But how is it possible for people of different denominations to enter into such a church? The following statements taken from *Community Religion and the Denominational Heritage* by representative writers, edited by the Rev. J. Robert Hargreaves, will give the answer.

Dr. Robert A. Ashworth states:

"The Community Church which this volume advocates expressly provides for that freedom of witnessing and that retention of principles which a Christian conscience demands. If God has confided to you any treasure of truth, you can in such a church freely offer it to your brother and share it with him. He will have the reciprocal privilege of contributing his spiritual insight to your enlightenment. When the apostle Paul contemplated a visit to Rome he wrote his fellow Christians there that he wanted to see them because he had something to tell them that they needed to know. On second thought, however, he hastened to add that he hoped also to learn something from them! 'I do yearn to see you, that I may impart to you some spiritual gift for your strengthening—or, in other words, that I may be encouraged by meeting you, I by your faith and you by mine.' That is the proper spirit for the Community Church. Baptists certainly have something to gain from their brethren: they may modestly hope that they have something also to contribute."

Dr. Albert W. Palmer gives the following statement:

"All of the qualities thus far enumerated would lose no little luster were they bound up in a narrow and self-sufficient denominationalism. Such is not the case, however. No body of American Christians has been more active in movements for interdenominational cooperation. It has contributed men like Sherwood Eddy and Fred B. Smith to the Y. M. C. A. movement, Francis E. Clark to the International Christian Endeavor, and S. Parkes Cadman, Charles Macfarland and Sidney L. Gulick to the Federal Council of Churches. The Kansas City statement of faith, quoted above in Section II, closes with a definite pledge to unite earnestly in hearty cooperation with all branches of the Church of Christ. In the formation of community churches of whatever form, whether as federated, union, or independent bodies, there should be every reason to expect the heartiest cooperation from the Congregationalists of the community. Perhaps no denomination raises so few barriers between itself and other bodies of believers."

Dr. Winfred Ernest Garrison says:

"The Disciples have been fond of slogans and have coined and used many of them. The most popular, perhaps, has been, 'Where the Bible speaks, we speak; where the Bible is silent, we are silent'—a formula which seemed a simple solvent for all problems in an age which regarded the words of Scripture as both inerrant in their teaching and unmistakable in their meaning. But there has been no slogan truer to the original spirit of the movement than the phrase of Alexander Campbell, who hoped to see 'the doors of the church as wide as the gates of heaven.' In so far as Disciples still cherish this hope, out of which their movement originally grew, their attitude toward the Community Church cannot be other than one of hospitality and cooperation."

Dr. William Warren Sweet states the following:

"Do Methodists need to surrender any of the great principles which they have emphasized through the years, if they should join in a community movement with other Christians? I would answer this question with an emphatic No! Every Methodist can bring his zeal and enthusiasm with him into any such organization and will be welcomed all the more heartily because of it. Then the great doctrines for which Methodists have stood are commonly held by all the participating groups, although perhaps the Methodists have given them a somewhat different emphasis. Of course, the form of organization adopted by a community church may not necessarily be Methodistic, but even Methodist polity is not uniform. In England and in other countries the Methodists have adopted forms of church government which do not correspond to that in the United States, for Mr. Wesley always contended that there was no specific form of church polity laid down in the New Testament and therefore it is in full harmony with Mr. Wesley's own teaching, in this respect, to adopt that form of church organization best suited to a given situation."

Dr. William Adams Brown says:

"In the present movement for unity, Presbyterians seem in many respects fitted to play a useful role. Standing midway between the two contrasted types of polity, the Episcopalians with their insistence on the three orders of the ministry and the Congregationalists with their emphasis upon the independence of the local congregation, they have interesting points of contact with both and may, in the providence of God, if wisely led, be used to bring the two closer together."

Dr. Howard Chandler Robbins states:

"Will Episcopalians living in a community in which this is the only church attend its services? In the opinion of the writer, to do so is not only their privilege, but their manifest duty. They may look to the pastor of the Community Church to read and teach them the Word of God. They may also look to him to baptize, marry, officiate at burials, visit them in sickness or in the ordinary course of his pastoral ministrations, and pray with them and comfort them in bereavement. They cannot look to him to administer the rite of confirmation, and when they are ready and desirous to be confirmed, their bishop should be notified. And at least once a year, but oftener if convenient, Episcopalians will desire and are in duty bound to receive at the hands of their bishop or of an episcopally ordained priest the sacrament of the holy communion, not as a mark of separation from their non-episcopal neighbors, but as a mark of their membership in and communion with the particular branch of the universal Church of Christ to which they themselves belong."

Community Churches are free to write their own affirmations of faith and provide their own constitutions. Because of this fact a variety of types of constitutions and affirmations are found among these churches. They range from those which have been written specifically from a Biblical standpoint to a statement of general purpose. For example, the constitution of Babson Park Community Church, Babson Park, Florida, states as its aim and confession:

"SECTION 1—Our Aim

"The purpose of this church is to minister to the spiritual needs of this community in all practical ways and to extend the influence of religion throughout the world. We aim to bring Christian knowledge and joy to children; Christian ideals and guidance to youth; encouragement to men and women in the stress of life; and the ministry of kindness to the sick and aged. By a common loyalty to divine ideals, we seek to live well with one another according to Christ.

"SECTION 2—Our Confession

"We believe in the Fatherhood of God and the Brotherhood of man. We honor Jesus as being the Way, the Truth, and the Life. We believe in the reverential heart, the clean life, the service of love and the eternal life.

"SECTION 3—The Covenant

"To realize our aim and to demonstrate our confession, we, the members of the Community Church of Babson Park, do make this Covenant with God and with one another, to work together in love for the good of our community, our state, our nation and our common humanity in all lands."

The Community Church of Flossmoor, Illinois, states its purpose as follows:

"This church acknowledges the Lord Jesus Christ as the great head of the Church and receives the holy scriptures as authoritative in matters of faith, order and discipline. The essential requirements for membership are a personal acceptance of Christ as Saviour and Lord, and a life consistent with such a profession.

"We acknowledge God as our Father, the Lord Jesus Christ as our Saviour, and the Holy Spirit as our comforter, sanctifier and guide.

"The objects of the church are the advancement of Christ's kingdom in the salvation of souls, the development of Christian character, the welfare of the community, and the spread of the gospel through all the earth.

"Recognizing the minor differences which exist among believers as being consistent with Christian integrity, we have united as a church of Christ upon the great essentials of the evangelical faith, and we will cooperate with other churches and with the evangelical denominations in moral and mission work, upon these essentials of the Christian faith and the Christian life.

"In our government we recognize the broad underlying principles in the order set forth in the New Testament. While independent in

> the conduct of our affairs, we gladly recognize the privileges and obligations of cooperation and fellowship with sister churches of evangelical faith and spirit and will seek to promote it by counsel, cooperation, and sympathy."

The question is often raised in connection with the Community Church movement as to whether it has a world-wide viewpoint. In facing this matter, it is important to draw attention to the findings of Miss Hooker in her survey of United Churches in which she says that the average gifts to benevolences for the Federated Churches in 1923 and 1924 were $647.00. This represented a gain after union of 66.2 percent. She further says:

> "While the total amount reported in denominational statistics as the annual contributions to benevolences of the separate churches for the year before union was $65,034, the total contributions of the same churches—then combined in federations—in 1923-24, amounted to $108,089. Since the formation of these 167 federations, accordingly, there had been a net gain in benevolences of $43,055."

The Community Church Workers through its World Service Commission of which the Rev. M. W. Van Tassell is chairman, has stated among the principles of giving to benevolences the following:

> "In choosing causes for support, your committee recommends that no money be given to boards that insist on expending this money in competitive situations. We believe that the same autonomy should exist in work which is done in other lands and we believe that the ultimate goal should be an increasing independence on the part of those places into which money has already been largely expended to bring about an indigenous church by use of native leadership and turning projects over as rapidly as possible to the native people in the countries in which work is carried on. Your committee would urge a careful analysis of all of these projects so that giving may be thoughtful, effective and generous."

In this report 22 union or interdenominational causes are listed for contributions from such churches. There is no limit to the need. It is a question of their choice of objects toward which they will lend their contributions and support.

At the Seventh Biennial Conference of Community Church Workers held in Kansas City in May, 1934, one of the resolutions adopted was:

> "*Resolved,* that we deplore the disorganized state of Christianity and continue by more effective methods, including a critical examination of our own movement, to work for the United Church of the United States, and as one urgent step in that direction we heartily approve the recommendations of the Laymen's Foreign Missions Inquiry, that all Protestant boards of foreign missions administration should be merged to create a unified Christian approach to non-Christian lands."

In the Laymen's report *Re-Thinking Missions,* it is said in regard to the work of the spread of Christianity:

> "It is not enough, however, merely to take note of these emergent problems, nor to assert the factors which underlie them; we need to ask what can be done. Some constructive plan is called for to meet needs so clearly seen; and apparently so insoluble. The challenge they offer is to be met by a new conception of the administrative conduct of missions, designed to replace the present incongruous systems by a central body, through a series of orderly steps covering a period of years, so planned as to cause a minimum of dislocation in the continuing enterprise. The Commission proposes, therefore, a single administrative unit for the foreign Christian enterprise in place of the complex, costly and duplicative machinery the existence of which is encumbering the great work that Christian good will is trying to do. In view of the complexity and delicacy of the undertaking no detailed plan of unification is insisted upon. If a hearty acceptance of the general principle and a determination to do what is needful, without counting the cost of personal and denominational advantage, can

be attained, the task of perfecting a plan may be undertaken with assurance; it will take time for complete accomplishment, but it can be done."

Community Churches would support this beyond a question of a doubt.

In answering the question, "Are Community Churches successful?" we would say that they are successful to the degree in which they have arrived at an approximation of the ideals underlying the philosophy of the entire movement. The Rev. R. Carl Stoll, pastor of the Amherst Community Church, Buffalo, New York, and president of the Community Church Workers, writing in *The Christian Community,* says:

> "We stand for the rights of the community as over against the rights of organizations outside of the community. And we stand against the rights of institutions outside the community only when they do not permit the community to exercise its right to secure for itself the kind of church program the recognized needs of the community demand.
>
> "We know, however, that the real job is only begun when the community acts upon those rights. If all the facts should indicate that a certain community is large enough to have but one Protestant church we realize that a rather tremendous task lies before that community. Can you imagine the foresight and wisdom and infinite patience necessary to lead people with widely varying types of culture, living on totally different social planes, into a common program of religion! It seems like a stupendous task and at times impossible. It is done when we can see the common denominator that naturally binds people together instead of the differences that have been set up to separate them. The so-called natural and cultural differences found in people are reasons for maintaining denominational differences only because their people have been trained to think in these terms."

The Rev. Carl S. Weist of the Community Church at the Circle, Mount Vernon, New York, says further of the philosophy of this movement:

"A true community church, according to this basic conception, that the community is the unit of interest, then, is a selfless church. It asks nothing for itself but everything for its community. When there is any good thing to be done in a community, as Dr. Fosdick has clearly pointed out, such a church does it. Its ideal is general usefulness. When its usefulness ceases, its life is gone. It re-establishes the original Christian idea of fellowship through wholesome social life, through worship and by raising every form of human contact in its community to a higher plane.

"And let us mark this: The community church according to this philosophy is something more than a united church. We might unite all the Christians of a given community and still have only a shell of vacuity and innocuousness. To rid ourselves of denominations will not necessarily bring in the Kingdom of God: there still remains our greater task of making the church a dynamo of power, and an all-embracing circle of necessary activity for the entire community. In other words, the church must be the organization of human interests on the widest community basis, for the church is the entire spiritual life of the community harnessed and directed to high goals."

Some community churches unite successfully in their memberships representatives of twenty-five or more different denominations. They have a varied program of religious education. They conceive of the church as reaching out through the whole community. Their activities are made to enlist the children and youth and it need hardly be said that pooling of resources will provide a larger measure of service than previously.

The report of the Joint Committee on the Five-Year Program of Survey and Adjustment for bringing about more united ventures, entitled "Home Missions Today and Tomorrow," edited by Herman N. Morse, gives strong point to the need for something to be accomplished immediately if we are to see a new alignment of churches for the new day.

> "Like individualistic competition in industry and business, under the conditions of our modern life, denominational competition upon the home mission field is in the end self-defeating. When there are too many churches in a community, most of these churches will be too small to maintain an adequate program and to command the services of a competent, properly educated minister. Inadequate programs and uneducated ministers do not appeal to the young people as they grow up; and the ability of these churches to maintain themselves, to say nothing of serving the community, contracts as their leaders pass and are not replaced by the oncoming generation. The continued existence of these anemic churches is a drain upon the resources of the community, which weakens its ability to maintain a church that could adequately minister to its needs. The new day calls for churches strong enough to meet the full spiritual needs of the community. Such churches cannot be maintained if each denomination insists that it must have its own little organization."

It will be necessary, in order to achieve this larger unity toward which the Community Church with all other movements toward Christian unity is headed, to conceive of the new world in which we are living as a world that is waiting for a church universal. We heartily agree with Francis P. Miller in the *Christian Internationale:*

> "The supreme practical task of our generation is to give form to the Church Universal; to give such specific form that there will be a growing number of Christians who are conscious of their active participation in the life of a world-wide organic community which imposes obligations and loyalties over and above every other social or political allegiance. In this task men and women of faith in every land will collaborate. By countless paths workers will assemble and through countless means the building will go on until a new communal structure rises above the structures that have served their days."

To this end, then, the Community Church Workers organization is striving to help communities reach a fuller life. The organization has accepted the responsibility of merging *The Christian* and *The Community Churchman* into *The Christian Community,* a journal of community religion, to assist in this effort that the Community Church movement may strengthen the total cause of Christian unity in America. The organization is incorporated for the following purposes:

"To foster Christian unity and promote community fellowship.

"To help communities in the United States of America unite local churches into community or united churches.

"To plan community programs; federate local churches; organize new unit churches; survey churches and communities and help them unite.

"To hold conferences, cooperate with churches, councils of churches, and all other agencies the better to serve the spiritual and religious needs of America.

"To foster and promote fellowship for community religion and the building of community good will through education, organization and demonstration.

"To help reduce competition and overlapping of effort in religious organization and activity; to place cooperation above competition in the religious and philanthropic activities of the various communities in the United States.

"And to do all things necessary or appropriate to the accomplishment of the foregoing purposes."

This movement which under God has had so vital a growth in the last twenty-five years is setting its face toward the future with a vitality and creative faith that may become the point of departure for a reconstructed church.

BOOK REVIEWS

THE CONFLICTS OF THE EARLY CHURCH. By Professor W. D. Niven. New York: Richard R. Smith, Inc.; 174 pages; price $2.

The author, who is professor of Church History in Trinity College, Glasgow, has given in this concise and readable volume the facts relating to the rise of the Christian society which the non-technical person interested in the apostolic age would like to know. A large amount of scholarly research has been placed at the disposal of the New Testament reader during the past few years. This is interpreted in interesting form in this book. The external and internal conditions of the Roman empire are presented as they affected Christianity in the first century. The problems presented by the mystery religions and emperor worship, which have claimed increasing attention on the part of biblical students, are briefly discussed. It is made evident that many of the customs and practices of the early church were derived from the pagan faiths, as well as from Judaism.

At the same time Christianity brought a new spirit into human society. Particularly is this evident in the new attitude toward death. This event was regarded with calmness and even with joy. The somber features of much of the funeral procedure of modern times were quite unknown to the primitive Christian. In this regard our later conduct has reverted to a pre-Christian paganism. Further, Professor Niven makes it clear that the early church was deeply conscious of its unity. Whatever might have been the geographical separation of its many congregations, it kept the sense of oneness, a consciousness which the denominational system has sadly disrupted.

The relation of Christians to the Roman state forms an interesting section of the work. The charges made against members of the new order were many, and persecution was a common experience. Why Christians should have been subjected to suffering for their faith when Jews, who equally refused obedience to the religious rites of the state, were practically exempt from such treatment, is not always clear. But at least the Jews were a far more numerous and influential community, and their wealth was not infrequently a matter of importance to the ruling class.

The effect of Constantine's adhesion to Christianity in the secularizing of the church and the growth of a hierarchy are made clear. The church lost irreparably in that supposed victory. The disappointment felt by noble spirits over the failure of the church to realize its expected ideals under the empire are thought by this writer to account in large measure for the growth of the monastic impulse in the early centuries. Full account is taken of the various movements, doctrines and leaders in the first few centuries, and the development of the creeds as offensive or defensive formulations in the different and separating sections of the church. The Reformation had many antecedents in the expression of the centrifugal impulse in Christendom.

One fact is made impressive in this treatment. That is the evidence that Christianity however many its mistakes, has ever manifested the power of self-criticism and self-correction. Reforms have been conceived and put into operation by Christians themselves, and in this regard Christianity is unique among the religions of the world. Nor does this passion for cleansing and amendment depend upon a reversion to primitive conditions. Many have insisted that this is the true method. "Back to Christ, back to the New Testament, back to the undivided Church are the watchwords of such," writes Professor Niven. "It is all fatuous and futile. It is as though a grown man, bitterly conscious that he is not now so near to heaven as when he was a boy, were seriously proposing to himself the impossible task of returning to his childhood. . . . Back to the primitive?—the Ebionites were just those who refused to move from the primitive. Back behind the mistakes of Christ's followers to Christ himself?—That was what Porphyry and, later on, Mohammed suggested. Back to the New Testament?—every heretic thought he was doing justice to Scripture texts. Back to the undivided Church?—it never existed in the sense that all Christians were uniform in faith and practice; such imposing unity and uniformity as were manifested over large areas in later days were attained only when the Catholic Church secured the strength of the civil arm in suppressing heresy and schism."

KARL BARTH AND CHRISTIAN UNITY. By Professor Adolf Keller. Macmillan, $2.75.

No religious movement of modern times has awakened more interest than the "Theology of Crisis," so called, the result of the writings and lectures of Professor Karl Barth, the Swiss theologian who startled the churches of Europe with his book on the Epistle to the Romans, and has followed it with a series of works on dogmatic themes, with contributions to the journal *Zwischen den Zeiten,* the organ of the group, and has been called to teach for long or shorter periods in several important universities. This "apostle of the Absolute," as he has been called, lays emphasis upon complete submission to the Word of God, outdoes Calvinism in his insistence upon the sovereignty of God and depreciation of man, and stresses the supernatural, revealed character of the gospel, and the authority of the church. It is the most thoroughgoing and uncompromising formulation of the Christian faith known to our generation. If it is less understood in America than among the theologians of Europe, it is perhaps due to the more fortunate conditions surrounding the American churches since the war, and their growing interest in the social phases of the gospel. But many thoughtful minds on this side of the sea are of opinion that this revolutionary movement must be reckoned with in the near future.

Professor Adolf Keller is an ideal interpreter of the group. Not that there is an organized band of Barthians, for even the foremost leaders in the crisis theology, men like Brunner and Gogarten, differ among themselves and with Barth on important points. But Professor Keller, with his remarkable experience both in the academic sphere and in practical contact with almost every phase of European and American religious life, has been able to bring to this important theme a fund of knowledge and of sympathetic interest which gives to his discussion a breadth and understanding which make the book a masterpiece of current interpretation. His primary interest is not in Barth but in the ecumenical movement as a whole, with its most urgent expressions in the Stockholm and Lausanne conferences, and its promise of still more important developments in the future. He is convinced that the churches must come to more sympathetic and appreciative attitudes toward each other, and be prepared to enter with real concern into the problem of reunion or the prospect of morals and religion both in Europe and in this country is dubious.

The basic question faced is, What can the movement of which Barth is the moving spirit offer to the churches as an aid in the present crisis? In answering this question Dr. Keller has presented an illuminating survey of Christianity in Germany, Switzerland, Scandinavia, Holland, France, Italy, England, Scotland and America. This survey may well be compared with that given by Dr. Leiper in his article on "Christian Unity in Europe." Quite apart from his treatment of Barthianism, Dr. Keller's wide and scholarly acquaintance with the currents of thought on both sides of the Atlantic makes the book profoundly interesting to students of religion. In his discussion of the approach of the Barthian dogmatic to the current technique of the churches, to theology and to contemporary science, he has given what amounts to a discussion of the leading features of religious thinking in our time. One will look in vain for a more scholarly and timely work on these themes. The relation of Barthianism to the Roman Catholic Church, to the Greek Orthodox Church, and to the work of foreign missions is a valuable phase of the treatment. A suitable bibliography concludes the volume.

CHURCH UNION IN CANADA: Its Causes and Consequences. By C. Edwin Silcox. Published by New York Institute of Social and Religious Research. $3.00.

After nine years of actual practice of the United Church of Canada we have a most comprehensive review of its history and experience in this new volume by Mr. Silcox. Nothing has appeared on this subject that compares with it for a complete and impartial survey of this unparalleled adventure in the field of Christian unity. The author gives an authentic history of the influences and approaches which for a quarter of a century were leading toward this notable consummation. He is equally satisfying in his chapters on the problems still implicit in the adventure. The actual achievements won and the progress made in nine years of practical experience give new hope to the prophets of Christian union around the world.

Mr. Silcox makes it clear that the element of nationalism now strong in Canada gave tremendous impetus to this accomplishment. The Protestant population of Canada grew largely by immigration which may have made the problem of consolidation easier. There were fewer old and inherited traditions to be ameliorated.

Notwithstanding the large contingent of the Presbyterian Church which remained outside the union there has been, according to Mr. Silcox, a gradual softening of the early asperities. A wise and tolerant spirit of the United Church is certain to be a most annealing influence in the future of Canadian Protestantism. The significant statement of the author that the hindrances of the United Church have not been denominational loyalties but institutional loyalties, unhappy as they are, gives reinforcement to the assurance for increasing hope for the future.

Significantly enough Mr. Silcox makes it clear that the expression of this adventure in Christian union reveals that the changes are not primarily theological but psychological. As an illustration, in Nova Scotia every conservative in the membership voted one way and every liberal voted the other. In another church the membership voted on the question of union precisely as they had divided in 1921 upon so human a matter as to whether they should erect a monument in front of the church in memory of their soldier dead or commemorate their names by placing plaques on the walls! It is abundant proof that the hurdles yet to be surmounted on the way to our goal are not the controversies on the questions of regeneration or predestination or baptism but the original Adam that still lives in us all.

Mr. Silcox has given statistical proof that rural communities merge faster than urban centers; that necessity more than idealism accounts for consolidations; that the general will to unite grows out of the spirit of previous cooperativeness. "It is less its achievements to date," says the author concerning the United Church of Canada, "than the essential temper it has acquired which holds so great promise for tomorrow. In shaking off its sectarian shackles, it has clothed itself with a real catholicity which sees from afar a regenerated ecclesia into whose treasury each denomination of Christendom may contribute its pearl of great price."

Here is an important chapter of current church history, fascinatingly written.

SWASTIKA, THE NAZI TERROR. By James Waterman Wise. New York: Harrison Smith and Robert Haas; 128 pages; price $1.

Anti-Semitism has smoldered in the atmosphere of Germany ever since that day in 1877 when an assembly of Jew-haters declared that "the Jew is about to strangle the native idealism of Old Germany; the Jew threatens to corrupt German character, German fidelity, German purity, German probity." The author of this book, who is a son of Rabbi Stephen S. Wise and the editor of *Opinion,* has gathered in this little volume the chief items in the indictment of Hitler and the Nazi régime of persecution as it has been carried on against the Jews of Germany.

He believes that the motive for this campaign is to be found in the furious anger generated in the hearts of German leaders by the defeat suffered in the world war, and their determination to find a scapegoat for a debacle for which the Versailles treaty compelled them to acknowledge responsibility. Like the Christians in the days of Nero, the Jews, a small minority of hardly one percent of the population, offer an opportunity for such an alibi. It would seem ridiculous that a group so small should be charged with the disasters that have befallen the nation since the tragic days of 1914. But the facts which are set down in this narrative are not the biased reports of a sympathetic Jewish interpreter but are attested by overwhelming evidence from many quarters. The Jew has suffered in many lands and many centuries, but in none have the hostility and cruelty of his enemies been more deliberate and ruthless than in Germany during this series of persecutions.

Mr. Wise's suggestions as to what can be done include the following: Relieve present suffering among the distressed of his own people; appeal to Germany to cease its inhuman and excuseless campaign of malignity; stimulate international opinion in behalf of a fairer treatment of a minority group most of whom are loyal citizens of the Reich, and many of whom fought in the armies of the Fatherland in the war; if nothing else avails, bring economic pressure to bear on the government of Germany in protest.

It would seem that Hitler, confronted with the necessity of finding a motive for national unity among the Germans, has realized that suspicion and hatred are among the most powerful means of arousing people to action. It is the story of the A.P.A. and the Ku Klux over again. But it is to be hoped that the day of the brown shirts in Germany is drawing to a close, even as the silver shirts have come to inglorious failure in this country. Any party or movement that is motivated by hatred, whether of Japanese, Mexicans, Negroes, Catholics, Germans or Jews is despicable in character and destined to meet the just condemnation of mankind.

THE DOCTRINE OF THE CHURCH AND CHRISTIAN UNION. By Rt. Rev. A. C. Headlam, C.H.D.P., Bishop of Gloucester.

This is the volume of the Bampton lectures delivered in 1920, now in its third edition. It is the consideration of the approach to Christian reunion from the basis of doctrine, creed, sacraments and the Christian ministry. With a startlingly free and fairminded spirit Bishop Headlam deals with the church as an elastic fellowship, capable of adapting itself to new light and new conditions. "There is no deadhand in the Christian Church, there is only a living Christ," he declares. No high authority in the Anglican Church has brought to the problem of Christian unity such a reasonable and inclusive spirit as has this author. He contends that the ministry is intended to unite people and is a failure if it separates them; that the sacraments are meant to bring people together and are false to Christ if they do not; that the Church itself is set to bind all classes in a country in the bonds of brotherly love and fails in being Christ's Church if it does not. The concluding chapters deal as frankly with the present divisions of the church and the proposals for unity now being offered. Here again the author takes the position that only the recognition of one another's Christianity will be either Christian or appealing; that all communions have been but partially right and all equally imperfect. It is a book of immediate and permanent value.

THE BIBLE AND THE QUEST OF LIFE. By Bruce Curry. Oxford University Press. $1.75.

Professor Curry of Union Theological Seminary has rendered an invaluable service to Christian leaders everywhere in this new volume from his pen. Here are fifty-two studies, which carry the student through the Bible with particular reference of its teaching to modern life in such titles as, "When the World Goes Wrong"; "Living Together as Brothers"; "What Is Good Government?" "Why Do Good People Suffer?" and "Holding True in Days of Trial." The method of treatment is to give extended citation of scriptures bearing upon the theme, with the various viewpoints summarized. These are followed by pertinent and suggestive questions which the study evokes.

It is a most timely book for ministers who have been looking for something practical for mid-week studies in the Bible. It is thoroughly alive and stimulating.

THE SWASTIKA. By Professor W. Norman Brown. New York: Emerson Brooks, Inc.; 30 pages; 25 cents.

This is a study of the Nazi claims regarding the Aryan origin of this symbol, by the occupant of the chair of Sanscrit at the University of Pennsylvania. With complete refutation of the Nordic nonsense of the Hitler régime in Germany he insists upon the long pre-Aryan history of the swastika sign, and its use by many primitive and later cultures, including the North American Indians.

Recent Books on War and Peace

Peace and War. By Guglielmo Ferrero. Macmillan, $3.25. One of the leading historians of the times discusses the problem of world peace, and insists that its solution is absolutely vital to all nations and all classes.

Iron, Blood and Profits. By George Seldes. Harpers, $2.50. The sordid and disgraceful story of the interlocking of press, bankers, munition makers and governments. A forceful attack on the men behind the guns.

Merchants of Death. By H. C. Engelbracht and F. C. Hanighan. Dodd, Mead & Co., $2.50. The damning record made by the armament profiteers in the business of military preparedness and war. An exposure of the degradation of ethics which has accompanied the efforts of the armament makers to market their products.

America Faces the Next War. By Frank H. Simonds. Harpers, $1. He thinks that the advent of Hitler presages the probability of another European war, and warns the American people of the danger of intervention and involvement.

Disarmament. By P. J. Noel Baker. The Hogarth Press. $3.25. A well-studied account of the problems involved in the disarmament question, from the Peace Treaty of 1919 to the Preparatory Conference of the League of Nations.

The Air Menace and the Answer. By Elvira K. Fradkin. Macmillan, $3. The thesis is that in the next war the two most important weapons will be poison gas and the airplane. Agreements against the use of particular weapons will be scraps of paper in times of stress. The nations must unite in self defense against war itself.

Cry Havoc. By Beverly Nichols. Doubleday, Doran, $2.50. A smashing and damning exposé of the private manufacture of arms and munitions. One of the most effective of the anti-war volumes.

Preachers Present Arms. By Ray H. Abram. Round Table Press. The record made by preachers and the churches in the United States during the World War.

Character, "Bad." By Kenneth Irving Brown. Harpers, $2. The story of a conscientious objector as told in the letters of Harold Studley Gray. A deeply moving narrative of experiences at the hands of military courts and officials resulting from refusal to violate his conscience and accept service under the war system.

Pamphlets: Booklet reprint of the *Fortune* article on "Arms and the Men." Doubleday, Doran, 10 cents. "International Traffic in Arms and Ammunition." Foreign Policy Association, 25 cents. Senator Borah's Speech on the Control of Munitions Manufacture. Intercollegiate Council, 10 cents.

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THE CHRISTIAN UNION QUARTERLY
OCTOBER, 1934

EDITORIAL

INTERRELIGIOUS COOPERATION

ONE of the most encouraging signs of the times is the fellowship manifested between the three great religious bodies in the United States and Canada, the Protestants, the Roman Catholics and the Jews. In many ways that friendliness and cooperation are on the increase. Much of this amicable sentiment is due to the activities of the National Conference of Jews and Christians, which has organized public gatherings in many cities east and west, and in the persons of such men as Father John E. Ross, Rev. E. R. Clinchy and Rabbi M. S. Lazaron has illustrated the common interests and the neighborly attitudes of people of good will in these communions.

Similar has been the value of cooperation in the practical concerns of communities as illustrated in the activities of the three groups in behalf of cleaner moving pictures. When these three great bodies take concerted action regarding a public matter of such moment as the films it is an encouragement to all right-minded people, and it further emphasizes the fact that the great majority of sane and thoughtful citizens have no sympathy with such unsocial and benighted contrivances as the Ku Klux nightshirt crew, the so-called Silver shirts or any other faction that sets itself to stir up hatred against race or class. The Hitler fury against the Jews in Germany is a sufficient illustration of the lengths to which fanaticism can go in the effort to consolidate a party on a platform of malice. This is paganism in its most obnoxious form.

Another token of the growing cooperation of the three religious groups is seen in the work of the National Committee for Religion and Welfare Recovery, which promoted Recovery Sunday on October 7. Through the efforts of this organization churches and synagogues were encouraged to make common cause in the increase of attendance at the places of worship, and to augment the gifts devoted to religion and philanthropy.

All these signs are heartening to the friends of greater comradeship among the people of God.

RELIGIOUS VALUE OF THE DEPRESSION

EVEN a casual survey of rural communities and more especially of small towns, will reveal illustrations of a very hopeful movement among the churches. It grows out of the economic condition of our times. Apparently what prosperity could not do, our present poverty is doing. Many churches that find it impossible to continue a paid minister and other expenses incident to an active organization are now seeking either temporary or permanent federation. In such centers one minister is now serving as pastor of all the Christian forces of that community. A given rural area in Ohio has combined four churches under one pastor. One building is used for worship, another for religious education, another for a library and still another for a community center. In

New England one town of 2,000 is combining the four Protestant churches under one minister where the several buildings are to be used for the distinct social and religious needs of the town. Other illustrations could be given. All of them point to a practical unity growing out of economic necessity.

During the plutocratic days of the 1920's we had the disgraceful exhibitions of denominational bigotry and expansion. They were called "Forward" movements. They were all too much inspired by pride and they gathered rich treasuries by appealing to denominational glory. The Kingdom was to come by way of sectarian orthodoxies. Not a church was to be lost by assimilation. Every bishop and superintendent recorded his lambs and saw that they were all safely in the annual reports before night-fall. Not only so but new denominational churches were planted "in every county seat." No matter how many churches were already serving a given community that area was lost unless it had one of the "Lord's very own" established there. For such godless enterprises millions were poured out in those halcyon days.

Then came the eclipse. Conservative wealth, which is usually orthodox in religion, either vanished or went into voluntary hiding in the "strong box." Less conservative church members had no interest in that irreligious competition. Kingdom promoters ran their gospel boats on the economic shoals. Churches supported in over-crowded areas by missionary money waited in vain for the monthly check. At last the inevitable was faced. They could either close their doors or federate. To choose the first would be cowardly and viciously unsocial. To federate seemed both the Christian and the only thing to do. Slowly that process is beginning. It is the one most hopeful sign among the churches that has come out of the depression.

If economic recovery should suddenly come and a revival of prosperity quickly appear we would surely lose this movement of reintegration. The overseers of the denominational households would fan the dying embers of these merging congregations and build again the despicable thing we have known. But if the depression yields slowly enough until these noble experiments, now under way, have had time to knit in larger loyalties, we shall have much for which to thank these lean years.

WILL THE MOVIES CLEAN UP?

THERE have been two excellent results of the threat issued to the moving picture industry that unless its products were treated to an application of the scrubbing brush there would be drastic procedure on the part of the decent public and the law. The first of these was the evidence that Protestants, Roman Catholics and Jews can work with common purpose when an important interest is at stake. And the second is that an aroused public sentiment can make an appreciable dint in the consciousness of men of even such limited imagination as those who control the picture industry.

The movement for a cleaner film, started by the Roman Catholic church, was the first definite and united attempt to meet a crying evil with an intelligent remedy. It crystallized in one great organization a sentiment which had been widespread but unorganized. It was quickly followed by similar action in the Protestant churches under the leadership of the Federal Council of Churches. The Jews have not made quite so definite and general a pronouncement, but the influence of the leading rabbis has been exerted powerfully for the same end. These efforts have had notable results. In Chicago a parade of more than seventy thousand Catholic children displayed banners calling for a clean-up in the moving picture business. The press of all three religious organizations has been responsive to the sentiment, and impressive in its challenge to the barons of Hollywood to repent and amend their conduct. That all this has had an immediate and powerful influence on the character of the moving picture business there can be no doubt. It has thrown a scare into the ranks of the producers which they have not experienced before since the business started. For once it would look as if even Mr. Hays' oily and evasive promises of reform for his employers were measurably sincere.

The danger is twofold. There will be a partial compliance with the demands of an aroused public just so long as the scare continues, and no longer. Promises made under pressure are likely to be broken at the first sign of relaxation in the public mood. Already that relapse can be noted. For a few days the outside announcements of moving picture houses made a gesture of reform. The external advertisements and the newspaper publicity were not quite so lurid. But that sign of amendment is passing. The glaring indecency of display signs is returning. The scare is weakening while yet the sound of the marching remonstrants is in the air. Unceasing vigilance and control is the price of decency in the moving picture business.

The other danger is that of unintentional publicity of the wrong sort of pictures. Several of the committees that have voiced their appeals in the public press have committed the cardinal mistake of classifying the current pictures in the order of their respectability. Generally three classifications provide suggestions regarding the good, the commonplace and the bad. It is this third list on which the purveyors of vile and vulgar films rely for patronage. They ask nothing better than the naming of their dirty goods, for they can depend on a certain depravity of taste or perversity of temper in the public to take the hint thus provided and furnish them their audiences.

It is very certain that the movies will not clean up in spite of all the promises of the Hays propaganda and the pretended penitence of the producers unless the friends of decency and the better elements among parents, ministers, teachers and the press combine to demand and patronize only the sort of pictures which are not a menace to manners and morals.

TOWARD CHRISTIAN UNITY

AS the result of the visit of Dr. John R. Mott to South Africa during the past summer, plans for the organization of a National Christian Council were formulated, and a continuation committee was chosen to frame a constitution which is to be submitted for adoption at another general conference to be called within two years. Among the subjects considered were evangelism, the indigenous church, Christian education, medical work, Christian literature, relations between black and white, and the problem of cooperation. The conference took its stand firmly for "the free development of all peoples in South Africa." It recognized the "economic interdependence of all sections of the South African population," and called for "the support of every effort to improve the position of economically depressed groups." It urged the revision of the "pass" laws and other legal statutes bearing hard upon the native people. It went on record as favoring better trained missionaries and African ministers. It recommended investigation looking toward better relations between missions and the "separatist" churches. It recommended the preparation of better literature for native readers, and the training of native social workers. It spoke strongly on the need for continued missionary medical services. It called attention to several neglected groups which the present missionary program is not adequately reaching. The importance of these and many other findings by a representative conference of this caliber in South Africa cannot be overemphasized.

A notable group of leaders in the Church of England issued recently a document of importance relating to the closer approach to unity on the part of the churches. Among other things they said:

"We acknowledge that divine grace is imparted not only through the sacraments of the Church of England but also through those of the free churches. We do not recognize the distinction sometimes drawn in this connection between 'covenanted' and 'free' grace."

And on the subject of episcopacy they said:

"We accept episcopacy as of the *bene esse* and not as of the *esse* of the church, and we do not regard acceptance of this method of church order as implying any particular theory or interpretation of it, or any view of its dominical authority. We make no exclusive claim for it as regards the grace of God. We hope that it may commend itself to the free churches as a method of church order of ancient tradition and historic value, and we believe that with the devising of constitutional safeguards and the organization of synodical institutions, in which the clergy and the laity would play their due part, the system of episcopacy is still the wisest and most efficient form of church order."

In a recent number of the *Christian Century* Dr. Justin Wroe Nixon writes: "For the last third of a century, to go no further back, we Protestants have been coming nearer together. What might be called a Protestant Christian consciousness has been slowly developing. Interdenominational bodies like the Y. M. C. A., the Y. W. C. A. and the Federal Council of Churches, the missionary movements at home and abroad, a myriad enterprises of local cooperation and the increasing sense of our common inheritance in the Scriptures, in the great hymns and in the literature of devotion, of scholarship and theological thought—all have drawn us together. And as we have come together we have found ourselves more interested in learning from one another than in finding grounds for excluding one another. We have discovered that we all felt the need of the Episcopalian's belief in the necessity of the church, of the Quaker's testimony to the inner light, of the Presbyterian emphasis on a trained ministry, of the Methodist insistence on discipline and organization, of the Lutheran fidelity to a historic revelation, of the Baptist principle of soul liberty which lies at the heart of Protestantism. Mutual acquaintance has made us mutually desirous of a richer and more glorious embodiment of our common spiritual inheritance in the faith and practice of our respective denominations."

The proposal to merge the administration of medical missions has been discussed among mission board secretaries for some years, and plans have been maturing for the last five years. It has arrived at its present definiteness partly because of the impetus given to cooperative projects by the Laymen's Missions inquiry. It has at every stage of the discussion been closely affiliated with the Foreign Missions Conference of North America, and Dr. E. H. Hume is the present medical secretary designate of the conference awaiting the securing of financial support. The work which Dr. Hume will undertake, when finances are available, is directly in connection with the Central bureau for medical missions under the Foreign Missions conference. It will seek to assist medical candidates and medical missionaries in securing the type of training most desirable and needed. It will help missionary hospitals and medical institutions to keep abreast of medical advances in this country and abroad, and will seek to make available to all agencies administering medical missions the fullest information possible concerning conditions abroad. Its effort will be to secure increasing interrelation of endeavor and more effective use of medical agencies.

Among the signs of closer fellowship among Christians is the organization known as "Friends of Union," initiated two years since in Great Britain by men and women who were convinced that "the whole Christian doctrine of God and of his purpose for man requires for its due manifestation and completion the unity of the church." The membership includes representatives of all schools of thought in the Church of England and the free churches. All plans for uniformity are put aside. There is no thought of coercion or absorption. Only such a reunion as safeguards the spiritual possession of each section of the church is contemplated.

During the past summer there was held in Columbus, Ohio, a series of conferences under the auspices of the International Council of Religious Education. These were attended by representations of various denominations and state councils of churches. Problems relating to many phases of religious education were discussed, and the discussions disclosed an interesting proof of the vital character of the cooperative work of the churches. They demonstrate afresh the conviction on the part of Protestants throughout the land that only through cooperation can they solve their deepest problems and meet their most pressing needs.

A CORRECTION

London, August 15.

To the Editors of The Christian Union Quarterly:

Thank you for the excellent July number,—one of the most suggestive and helpful yet published.

May I correct two errors in Dr. Willett's fine article. He includes in his list of those who have "entered into life—Prophets of Christian Unity" two British leaders who are happily still alive and busy in their witness and service. Alfred Ernest Garvie: 1932 is not the date of his death but of his retirement as Principal of Hackney and New College. William Boothby Selbie: 1933 is simply the date of his retirement. Both still preach and write.

I join with many in sincere admiration of your late editor, Dr. Ainslie, and hope that a worthy successor may be found, and that the cause you and he served may be divinely guided and blessed.

Yours in fellowship,
Arthur Black.

[Apologies to the two honored Christian leaders, and hopes for their continued life and service for many years; and grateful acknowledgment to Mr. Black for the correction.—The Editors.]

FLIGHT FROM THE CHURCH

By DR. HENRY S. HOUGHTON

PERHAPS an ordinary person who is altogether free of professional or expert concern with religion, and hardy enough to follow the foot-steps of great scholars and theologians, can say something useful about what laymen are thinking of the church, and about their feelings toward questions that are troubling Christians today. At any rate, I am taking that as a sort of challenge for what is here to be said.

I

It is a commonplace, ground into us from every direction, that society is undergoing changes in the pattern of political, economic and cultural life so sudden and startling as to be revolutionary. A preacher last week referred to the fact as one of the great modern platitudes. A new quality of living is in the making or has already appeared, and each of us according to his nature and the degree of his ignorance about what is really happening, looks around with hopefulness, or anxiety, or despair. But whatever our intellectual or emotional response may be, it is one that has been jolted by the swift and uneven course of an altering world.

At such times even more than at others, men are likely to question themselves about the meaning and usefulness of life, and to look for some plan of thinking and living that offers inward assurance in the face of the uproar outside. Thousands who have been groping about for these realities are finding little in the church to serve them, and are going their way disillusioned, or scornful, or merely indifferent. The church seems to them not to be ready to meet the crises of the day, but to be fussing around with worn-out ideas that have no meaning in our new and seething and perilous world.

It is a bit curious that nothing explosive has happened in the Protestant church, inside of which the ferment of growing scientific knowledge has been working actively for at least three generations. The upheaval that is going on in political and economic thinking has come upon us with a disheartening rush out of the War, and the years of reaction that followed it. But nothing very abrupt has taken place within the church—only a sort of uneasiness that has been steadily spreading. The net result, so far, is that three kinds of people seem to have sorted themselves out—first, those who hold on, not grimly perhaps, but heroically,—hold on to every word and letter of their religious inheritances; second, those of us who try to fit their spiritual living to the realities of today (and are having a bad time of it); and thirdly, a disturbingly large procession of people who turn away from all religious affairs, either thinking ill of the church or not bothering to think at all.

I have something to say about the second group—the Christians who are a little uncomfortable in the church, but who would be unhappy outside of it. Most of us who are in the mid-span of life have seen a great gap quietly widen between the beliefs of our parents on the one hand, and those of our children on the other. We alone, perhaps, can look both ways with sympathy and understanding, for what was taught us in childhood is still truly a part of us and stirs within whether we are fuly conscious of it or not. We realize very well that much of what has come down to us from beloved hands does not fit usefully into the design of our lives, nor helps in the struggle to find contentment and serenity; but even the adventurous liberal Christian holds back a little from deserting the patterns and symbols he learned and loved as a child, and from going out into regions of belief less certain, less clearly outlined, much less authoritative. To many Christians it must seem that if one has to give up the grip of his faith in the sure foundations of the church as they have been laid by the fathers, then there is no use in believing anything at all, and the only thing one can do is to behave with reasonable decency and hope for the best. For myself, I am sure that this is not so, but I have a great deal of sympathy for those who find it hard to adjust their religious aspiration to some of the inheritances of organized religion.

II

One difficulty has been the fact that institutions, especially those with long traditions back of them, are highly resistant to change of any kind, so that there is likely to be a great lag between the mass thinking of the group as a whole and the individual thinking of its members, when both are exposed to the stress of new times and circumstance.

It is because of this inertia, I suppose, that the church has kept alive canons which have no claim now upon alert and ardent minds. It has held fast to some things which the modern Christian cannot look upon as vital or even as very interesting. For here is a multitude who have come to think of religion—their religion—not as a fixed chart of beliefs, not as a set of slogans, or creeds, or a prescription of rewards and punishments, but as a fashion of life that concedes a good deal to probability as well as to feeling and emotion. Its main conviction is that our world of sense experience is bound up somehow with a universe in which order, and purpose, and goodness have a place. Its practice implies the continual testing of conduct within and without by examples of the noblest we know or can imagine. It is not, I think, much more than this.

Instances of the rapid growth of this simple groundplan of religious thought can be found everywhere; touch the life of the on-coming generation in any of its moments of reflection or debate and you will find it, in one form or another. What has happened to bring all this about is something worth exploring.

A few months ago a careful study was made of religious influences and effects in the life of American college students. Catholics, Protestants and Jews were included in the survey, and the whole series—of about ten thousand—was large enough to justify a few general conclusions. Of the total number of these young men and women, thirty-seven percent had once regularly attended religious services, but had stopped doing so; many of them had dropped out, they said, because they could not believe any longer what was being taught them in the church. But of the entire group ninety percent recorded themselves as believers in God, and sixty percent considered themselves to have religious interest.

There is something deeply significant in this record.

Dropping away from church membership and religious interest because of disbelief in these cases, you can see, did not mean a loss either of a basic belief in God or, generally speaking, of religious mindedness. What disbeliefs, then, or denials, or barriers are there, to send people—especially these young ones—into flight from institutional religion? Three or four things, I believe, are repelling earnest and thoughtful minds from the church—although not, it would appear, from a search after God. These are things that have troubled you and me, I suspect, for a long time, and have clouded with disappointment that affection for the church which was our birthright. They are legacies of the historic church honorable enough in themselves, but they make the layman squirm a bit, and wonder furtively just how far he can go in good conscience toward accepting them and living by them. I put the items before you with the argument that they have nothing to do, really, with the essence of Christian living, and that before long they must disappear from the church's active thought or concern.

III

The first is the old question of disunity. Old, indeed, but the temper of the times and the leap of men's thoughts are such that it has a fresh and stinging urgency. The day is past when Christians can think of their disunity chiefly as a topic of formal prayer.

Any fragmentation of the company of Christ's people seems to impatient laymen to be wholly out of place in a world struggling to think together and to live together in friendship and understanding. To a generation that has no antiquarian interest in church history, the long line of denominations is meaningless. The only excuse that can be urged for them now is that they serve to bring congenial people together in a common enjoyment of church work. That is a reasonable and proper excuse; but if sects are to be thought of as having their own unique bits of truth—in the possession of which their members are set apart—then the living church is going to be slowly but surely strangled by them.

For what is needed, above all, here and now, is the Kingdom of Heaven within ourselves, our homes and offices and communities and nations, not a series of denominational cells into which men withdraw. If we have been really touched by the spirit of that Jesus whose disciples we profess to be, we shall free ourselves from these and all other restraints that separate us from our fellow men. If we do not, then let it be said that Christians "have paid tithe of mint and anise and cummin, and have let go the weightier matters of the law,—justice, and mercy and integrity"; let it be confessed that in our hearts if not in public we have been thanking God that we are not as these others. Let us by all means, for friendship's sake, be Methodists or Presbyterians or what you will, as long as we do not read into the label more than is there.

IV

Secondly, we need to remember that the church we know—its creeds and forms and special doctrines—is largely the creature of our own culture, enriched by what has been gathered from our fathers' folkways, and marked with our own comfortable habits. It is not easy to sift out what is universal and vital in it from what is local and trifling, but if we cannot learn to do that we run the risk of confusing the religion of Jesus with the civilization of our particular place and people. When we speak of the Christian nations and of Christian society, just what do we mean? Surely not that those nations and peoples have patterned what they do after the life and teachings of Jesus; often enough it has been the reverse. Think of militarism, imperialism, the pursuit and piling up of riches, the bias and pride of race and color, and of the hearty individualism of our society. And then remember the Prince of Peace, who took no thought for his life, what he should eat or drink or wear; who sat down with the outcast and sinners, who looked with tenderness upon all who loved deeply and had the simple faith of little children—whether they were socially desirable or not.

Nearly every turn of our collective life and practice runs counter to the teaching of the one to whom Christians look as the shining leader of their souls. Perhaps the Oriental philosopher is not far wrong when he suggests that we of the West have used the religion of Jesus as a compensation, cheering ourselves with the thought that because we are Christians we love everybody—including Chinese and Jews and Filipinos—that we are not war-like, nor interested in riches, nor anxious about the morrow; but are meek, and simple in our needs, and serene.

Saying all this does not deny the merit of the culture that has grown out of our racial aptitudes, our gifts of inventiveness and organizing skill. A little good-natured boasting about it is probably all right. What I do mean is that the Christian leaven in Western society should not be mixed up in our thinking with good plumbing and sanitation, and public schools and hard surfaced roads. We may be thankful indeed for the comfort and well-being these things bring, but beware of taking for granted that *they* are the fruits of the spirit, instead of love—gentleness—faith—temperance.

V

Another unsettling question is what the church ought to do, if anything, about social problems that are the danger point of civilization in this generation. One realizes that the fate of Protestant Christianity probably lies in this uneasy spot, and that there is no simple solution of it. But the ordinary layman, innocent of sociology and economics and theology, is troubled by a dilemma that runs something like this:

On the one hand, is the church—a company of men and women given to righteousness—to sit idly by, contemplative and apart, watching their neighbors sink into hopelessness and misery under inequalities of life and opportunities that are everywhere? How can we expect those who find in the world no love, nor justice, nor mercy, to have ideas of a God whose kingdom is love itself?

Or, to put the other side of it, can it be rightly the business of the church to try political remedies, to push the claims of particular men and special ideas, and to use its power and influence for ends that are worldly, or at any rate are not clearly spiritual?

Between the ones on this side who insist that the church must be up and doing, that it should be busy with remaking the social order, and those on the other side who think it will only be soiled and degraded by use as a tool of social reform, the church is in danger of losing two loyalties if it takes a middle ground. Yet it seems to me that neither of these extremes can fit our hope of what the church may come to be; the changes we expect should not take place merely because business and politics are changing, not even when widespread distress goes along with these transitions. No; an altered church must answer the need of something that will help us become better citizens in our community and in the larger fellowship of the world. What we have had is not fully doing its work; if it is to grow into something that will illumine a fresh economic and social order, we can waste no time in tinkering at the church's public policy, but must try to recreate new social ideals within ourselves; a good new society is going to be made by new and better people, rather than by more and better laws.

And let us not forget that the Christian church has no monopoly of guiding social changes. To bring about a better and happier world is the function of all men of good will, whatever their faith or creed or color, and Christians—if they can learn to be meek,—will be the loyal partners of all these in a common enterprise.

VI

So far I have spoken of three sources of difficulty in the present make-up of the Protestant church, as one layman sees it, and have tried to trace the feelings of people who while they are not scornful of religion in itself, are discontented with the barriers to its exercise.

There is a fourth factor, finally, in the cleavage between the church and the Christian of the changing world. Perplexities of doctrine have made many a modern pilgrim falter in his progress, or turn aside. This is due in large part to what every intelligent person (and some foolish ones) know about natural science as it has come to them in school and in everyday life. The friction of trying to make Christian metaphysics fit the intellectual temper of the current generation is plainly lessening the number of those who can "believe what the church teaches." It is not only minds trained to inductive logic of scientific method that find difficulties here; it is the great crowd of those who are breathing the morning air of this new day.

If they are asked to take without question the subtleties of the trinity, of miracles, of immortality, just as these mysteries have been embedded in the dogmas of the church, they are likely enough to say:

"It moves me not; Great God! I'd rather be a pagan
Suckled in a creed outworn; so might I, standing on
This pleasant lea, have glimpses that would make me
less forlorn."

For their minds will turn to those great souls who in scores of times and places and creeds have lived to bless humanity, and to glorify their Creator; in their hearts they will know that by a hundred paths the true seekers after righteousness and peace have become the children of God.

If they are asked to affirm whatever runs sharply across the grain of the normal mental life of their day, it will not be easy for them to do so. There is instant conflict between the hard theological doctrines of the church and the generalizations of science. There is none, I think, between the nature of religious aspiration and experience, and that of scientific thought and method.

I, for one, would not reconcile science with religion if I could. They have to do with different sides of life, and with different roads to wisdom. Science and religion sit side by side intent upon a symphony—the one absorbed in form, in vibration, in production—the other content merely to hear the music and to find within a happy response to the sum of its melody.

But the two are alike, nevertheless, in the use they make of faith and here lies perhaps an answer to the problem of how to find a ground of religion that can capture intellect as well as emotion in this day of scientific rationalism.

The mind that works in science discerns principles—vaguely and dimly it may be at first—which *if true* bring into reasonableness a whole train of divergent and baffling events. These formulæ, born of creative imagination and faith, must be tested against experiment, surrounded by calm skepticism, accepted only when they shall have met the demands of critical insight and experience.

In some such manner the religious mind of today moves to deal with its Great Hypothesis. A formula of belief that does not break down in the crucible of daily experience, and that can resolve aimless and careless living into something better and nobler, is true and right. With wider knowledge and growing wisdom the expression of its terms may change, but if at the core of our moral and ethical selves we can find a simple and universal principle that will bring into accord the cross currents and contradictions of life, we shall have a working plan of religion with which to meet the difficulties of a new and baffling world.

For the Christian, there is the record—brief and shadowy as it is—of a life so filled with giving happiness and betterment to others, so passionately devoted to goodness, so lifted into the familiar presence of God, that its loveliness will be the theme upon which his life is founded, to be tried out against whatever world he finds. He will not pretend to see all mysteries clearly; there will be

> "bright motes and dark against the flood
> of that imperishable Light"

that shines down the centuries; but if after earnest search he finds a way that will animate his days with good purposes and endow them with peace, a way that gives worth to living and dignity to death, then he will be one of the blessed to whom, as Jesus said in the Great Sermon, the Kingdom of Heaven belongs.

FROM AN IVORY TOWER

By PROFESSOR JOHN WRIGHT BUCKHAM

THE Ivory Tower is now much in disrepute—almost as much so as the capitalist's mansion. Realist and socialist, critic and practicalist have pronounced it of doubtful value, if not worthy of scorn.* Being, as I suppose, one of those who live in an ivory tower, I am concerned to ask whether this is a true and balanced judgment, or whether on the other hand the Ivory Tower may not be as essential to human well-being as the office, the factory, the stockyard and the wheat-field.

I

Who, then, are the Ivory Tower dwellers? Without attempting to be exact, I take it that they include such supposed renegades from reality as the philosopher, the theologian, the mathematician, the astronomer, the scholar and the poet. Have not all these chosen this detached and lofty abode? Have they not all climbed slowly, sometimes painfully, thither? Have they not all supposed that in the general judgment of men the Ivory Tower is an honorable object of ambition, and necessary to the best interests of humanity? If this is an unwarranted assumption, which now, in the light of advancing knowledge and under the tension of social readjustment, turns out to be a misjudgment, it is best that the inhabitants of Ivory Towers, of all men, should know it and consider the duty of evacuation.

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* The phrase seems to have been coined by Sainte-Beuve in a description of Alfred de Vigny in the following lines of his poem "A M. Villemain," in the volume *Pensées D'Août:* " . . . Et Vigny plus secret comme en sa tour d'ivoire, avant midi, rentrait."

Why, then, have Ivory Towers been erected? What is to be seen from them? What value, if any, have the tower-dwellers for men and women struggling for a livelihood down in the dust and heat of competitive living?

The answer to these questions would run, I presume, somewhat as follows: To begin with, the Tower as such —at least the Ivory Tower—is a place of detachment, contemplation and vision—a place in which to see and to think. If there is to be any opportunity for serious reflective thought in our age, there must be provision for it. There is little time to think in the midst of the fever and haste of the general life. Thinking has, to be sure, lost much of its meaning, to many minds, in these pragmatic days. To the skeptic it is folly. The maze is impenetrable; to think is only to deepen the darkness. To the man who makes an idol of action, thought is misdirection of energy, except in so far as it is preparation to meet situations. To the average mind thought is a form of indoor sport, whose irrelevance only the thinker fails to perceive.

On the other hand, to the man in the Ivory Tower and to those who believe in him, *thought,* exerted to the utmost—extending to the deepest reach of its plummet and the farthest range of its tether—is vital, and he who makes it his life vocation is a servant of humanity as truly as the man who "does things."

Thinking has many forms and functions but they are all dependent, I take it, upon that primal exercise and essence of thought—*vision.* It would be superfluous to try to vindicate the validity of vision, or intuition. Suffice to say that, whatever its nature and processes, it has—whether in the form of reason, or revelation, or inspiration—always held a high place in the estimation of mankind, and he who possesses it has always, at least until now, had the esteem and honor of his fellows.

II

What, then, does the man in the Ivory Tower see that men below do not see, or see only obscurely? If he is a philosopher he sees, or tries to see, existence as a whole, confident that in this light only can separate things, and things near at hand, be rightly understood. This involves looking beyond the present and the particular to the changeless and universal. Upon this inherent, but not separative duality between the whole and the part, the eternal and the temporal, as old as human thought and as constantly renewed in differing forms, the philosopher in the Ivory Tower bases the higher evaluation which enables him at once to distinguish and relate, to separate and unify, all things.

Life thus enlarged and evaluated, lived in the light of the whole, to the man in the Tower seems the only "abundant" life and he deems that it has become such because of what those in the Tower before him have seen and communicated to their fellows, and he desires to do what he is able in confirming and adding to the sum of spiritual wealth and wisdom. Such a life is not dependent upon much of this world's goods, or leisure, or even upon a "liberal" education. Those who meditate on the law of the Lord day and night have not all been recluses or freed from other occupations, as Jacob Boehme at his last, Spinoza polishing his lenses and John Wesley organizing a new spiritual movement, testify. Reflection loves, and needs, and uses well, the Ivory Tower, but is by no means confined to it. Nor do those who are truly called to dwell in such towers fail to descend to impart their findings to others and to take such part as they are able in practical social affairs.

III

The Ivory Towers of philosophy are, however, not the only ones. Science too has Ivory Towers, wherever knowledge is sought for its own sake. The astronomer dwells in such a Tower, which he calls an observatory, whence he scans the heavens for a knowledge which may seem far enough from any value to the toiling and suffering millions; but upon it human culture and education have placed their sanction of honor and approval, regarding it as a knowledge which helps to make man a true citizen of the cosmos, and thereby a better citizen of his own world.

The mathematician, too, has his Ivory Tower—remote, secluded, inaccessible, where he sits alone with pure abstractions and gives to airy nothingnesses a name if not a local habitation. Yet *are* they airy nothingnesses—these equations and corollaries, these infinities and relativities? Have they not their own kind of reality? Have they not, indeed, proved, more than once, strangely productive of utilities and values—as well as uplifting and stimulating the mind and bringing it into converse with that which is above time and change?

Then there is the Ivory Tower of the poet—one which seems closer than the others to the level of everyday life but is an Ivory Tower still—ivory because white and unsullied by any selfish motive and a tower because lifted above the more utilitarian interests of life. Surely the Ivory Towers of the poets, and all who cherish the ideal, could ill be spared, for without them life would become either an "unweeded garden" or a desert waste. And indeed few have been so reactionary as to suggest the banishment of the poet, but only that he paint things as they are in all the realistic ugliness to which selfish and degraded living has reduced them. Such poets there are today—many of them—but they no longer dwell in Ivory Towers.

IV

It would seem as if the mere enumeration of such values as these—highly esteemed in all ages and by all races—were enough to more than justify the continuance of the Ivory Towers and the respect given to their favored, but by no means useless, visionaries. And yet the statement made at the outset can hardly be gainsaid. There has never been a time in the history of mankind when Ivory Towers were so discounted, when the philosophers and idealists and poets have been so lightly esteemed as today. Men who are searching for what they have lost are not now asking: "Is the Seer in?" but: "Is the psychologist in his office?" "Has the stock-broker returned?" "Is the employment agent at his desk?" This is no time, they are saying, for abstractions, dreams and ideals. What we want is not sympathy, nor hope, nor visions, but bread, jobs, radios and movies. Give us a world where our every-day wants and those of our fellows are satisfied.

This contemporary judgment of the Ivory Tower is not to be lightly set aside. Has not the time come to raze Ivory Towers, any or all of them, and to bid the thinkers and dreamers come down among the people and take a hand in the pressing business of straightening out practical issues and making the world fit to live in for all men—economically, politically and socially?

At first off, much is to be said for this contention. Why should the tower-dwellers continue to live on the results of other men's toil and deprivations? Should they not share in the hard labor necessary to human life? Or, if they are to stay in their Ivory Towers, why should they not all devote themselves to the one purpose of correcting the wrongs and injustices of society and securing the right sharing of those material goods upon which all are dependent?

V

Such questions as these are pertinent. They reflect the mood of the time. For this is the hour of realism—not only in politics and business and economics but in philosophy, psychology, ethics, art, fiction, even in poetry. The problem, realism vs. idealism, is thrusting itself upon us anew. As between the two it is clear where dwellers in Ivory Towers rank. For they are all idealists of some sort. The Towers are built of and for ideals and their purpose is that of preserving and promoting them. Does this mean forsaking reality? Are realism and reality one? To answer that question in the affirmative would be to fly with the bat and burrow with the mole.

The quest for reality is sound. But it is a serious mistake to confuse reality with realism. Nothing in fact is further from reality than bare realism, unless it be barren idealism. Toward the latter our age has, with reason, become thoroughly impatient. But to turn from it to rank realism is to plunge from too rarified an atmospheric stratum to nose disastrously—the ground. From star-gazing to muck-raking is not the way to reach reality. Yet it is too largely the course which America has taken since the War—a course which is all too closely reflected in American literature.*

To uphold ideals is not to disparage the wholesome emphasis upon experience, provided experience is taken in an inclusive and not in a narrow sense. Nor is it to underrate the contribution which the new realism has made to philosophy, nor the validity of its criticism of an absolute idealism and of an idealism that knows nothing but ideas. But a realism that is blind to the reality of ideals is self-defeating and ends in enthroning its own idea of reality for reality itself.

The prevailing realistic mood has been not only felt but fostered by the very institutions which have grown out of, and are committed to, idealism. Even the Church, the very protagonist and exponent of moral and spiritual idealism, and especially the pulpit, has shared in the general realistic temper. In so far as this means the clear-eyed criticism and abandonment of an idealism that dreams without doing, and affirms without confirming, and platitudinizes without performing, it is healthful and corrective. But in so far as it means losing sight of the ideal it is desertion of its true cause and abandonment of its higher mission.

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* Cf. Luccock, *Contemporary American Literature;* also the books and articles of Lynn Harold Hough and of the Literary Humanists, especially Paul Elmer Moore and Irving Babbitt.

Yet discrimination is necessary; for here it is easy to become confused. Of the two chief aims of Christianity — redeemed personality and a redeemed society — the latter is now being given a very pronounced but a very limited meaning. Nothing is so characteristic of the present interpretation of the social gospel as the realistic note which runs through it. It is strongly, courageously, insistent that the fact regarding human want and suffering on the one side and capitalistic injustice and selfishness on the other shall be faced. This shows beyond all doubt a great advance in the moral sensitiveness of the Church, and no one who is awake to human values can be indifferent to it. But there is danger that the standard will be lowered, if not lost, in the smoke of the economic battle, the finer values of social reconstruction be obscured, and "goods" be valued above persons and social relations.

VI

There are realities and values which neither socialism, nor communism, nor the New Deal, nor even the coöperative commonwealth, can understand; for none of these has an Ivory Tower from which to view them. The Realm of Ends embraces social as well as personal righteousness; yet is by no means confined to righteousness alone. It circumscribes wide domains of truth and value. The Kingdom of God has within it timeless verities, "mysteries," and cultural benignities, as well as practical aims and ideals. It is as the great tree growing from the mustard seed, in whose branches the birds of heaven alone alight and sing. Music and poetry and art and philosophy and Christian culture in every form belong to the "children of light." Yet these must never be had at the expense of righteousness, nor reserved for the few.

It is well to realize that the dwellers in Ivory Towers are to be servants of society as truly as the toilers in the streets and homes and factories. They are not their own; they are bought with a price. But the values they produce are as intangible as they are inestimable. How much poorer would life be had not Plato had his Ivory Tower amid the groves on the banks of the Cephissus, and Kant his in his lonely home in Königsberg, and Tennyson his in the solitude of the Isle of Wight! Shakespeare wrote his most perfect plays after his ivory retirement to his native Stratford. The philosopher does well to instruct his students in the classroom, but his productive work is done alone. The poet may well mingle with his fellowmen but it is when he is "by himself" that the Spirit comes upon him.

The Ivory Tower may be a mountain-top, as was that of Jesus, or a cell, as was that of à Kempis, or a study, as was that of Emerson, or a laboratory, as was that of Madame Curie. It may be occupied for long years, or only for brief hours; it may be a place for concentration upon eternal truths or for formulating practical measures in their light; but always, if it is dedicated to truth, to progress, to the service of God and man, it is a sacred and generative place.

VII

The Kingdom of God is by no means confined to this imperfect, half-coherent, aspiring, yet ever halting and unattained order to which we at present belong—as that prayer of our Lord which so perfectly embodies the Christian faith unremittingly recognizes in the pregnant words *As it is in heaven.* There is a realm where the "will of God" is perpetually regnant, a realm above, in the light of which petitions for a "coming Kingdom" are made, a Kingdom which does not consist in "meat and drink,"—though many from East and West sit at its banquet—nor even in righteousness alone, but in "peace and joy,"—an order whose eternal verity alone makes prayer for its coming on earth reasonable and possible.

It is this realm into which the Ivory Tower dwellers look, the realm of beauty, truth and goodness—calm, eternal, self-subsistent—whose very nature inspires the effort to seek to realize it in human relations, a realm which already exists as the eternal reality, and as "the Holy City" is ever descending out of Heaven from God.

THE CONGREGATIONALISTS AND THE DISCIPLES

By Finis S. Idleman

THIS is not an overture nor a proposal of unity between these two bodies. It has no authority save whatever measure of reason it contains. It is a purely personal statement of the possibilities and consequent obligations in one section of the field of Christian unity.

The author is indebted to Dean Brown of Yale for a casual estimate of the desirability of such an approach. He said in effect, the Congregationalists and the Disciples should unite for three reasons. First, they are topographically complementary. The Congregationalists are strong in the east while the Disciples are strong in the west. Any union of these bodies would mutually reinforce their weaker section. Second, they are complementary educationally. The Disciples have many small colleges while the Congregationalists have graduate schools and seminaries. One Disciple college has sent the largest single delegation to Yale Divinity School of any college in the United States. The Disciple colleges would be incomplete without the seminaries; nor would the seminaries have sufficient new resources without the colleges. Third, these two communions complement each other psychologically. The Disciples have the fervor of youth and evangelistic zeal, while the Congregationalists write books. The Disciples would spend themselves in emotion unless they directed their energies by rationalized processes, and the Congregationalists must find a passion or wither.

This analysis inspired these two bodies in the State of New York to unite in annual conference on alternate years for the past decade. The mutual relation of these united sessions has made it clear to both bodies that their interests and tasks and methods are quite alike. In a state where the Disciples are relatively much fewer than the Congregationalists it has revealed the patience, consideration and generosity of the Congregationalists in their attitude toward a less numerous body. The Disciples have been made conscious of being intimately in touch with a fellowship which has no lordly pretentions; one which desires the utmost freedom in thought and action for itself and is careful to see that anybody cooperating with it shall have the same. In the years that have elapsed since the first combined convention in the state, two churches have united and others are considering it. The experience of those churches both in actual union and in process of consummation has been most satisfactory. Everywhere the grace of eagerness to conserve the best and to offend the least has been manifest. Missionary and benevolent offerings in lieu of no common channel have gone to the respective treasuries of the two communions. Members of the united church share the councils of both bodies. The religious practices of both bodies are preserved within the new union. Nothing is lost of the treasured beliefs of either fellowship. In addition they now enjoy the added values each finds in the other. The Combined Church is an illustration of the united church of the future—where all that is best in the experience of each communion is brought as a sacred deposit for the use of all.

So satisfactory have relations between these two bodies been in these joint conventions that it is now proposed that one superintendent and one office mediate for both bodies. The proposal carries the plan for the united promotion of all educational and missionary causes. Through this common office all benevolent funds will be remitted to the Boards of the two communions. Here again there is no attempt to change the customs or practices of either fellowship. Rather it is a cooperative sharing of things which can be better done together than separately. It is the path of discovery. Through associated service it is expected the mutual revelation of likeness may be discovered and the advantages of kingdom efficiency may appear.

Many among the Disciples have heretofore dreamed of a possible union between the Baptists and the Disciples as the door of greatest hope. This, for the moment, is "love's labor lost." For the present the Baptists are not peculiarly interested in the question of unity with the Disciples. Among other reasons, the Disciples were once with the Baptists and came out from that trial marriage in rather unpleasant fashion. This was partly due to the times in which the attempt was made. Men's ideas were fixed and there was little grace in the proclamation of them. While a hundred and more years since that separation have ameliorated the thinking in both communions, there is much in what Sylvester Horne said of the relations between Germany and France—"the reason they are enemies is because they are neighbors." Almost as often as Cæsar refused the crown have the Baptists rejected any overture from the Disciples for reconsideration. We maintain that the hope of immediate union between the Disciples and any other body does not for the moment lie in this direction. Indeed, it would be a misfortune for the cause of Christian unity if it were to be so. For that would be to create a very considerable immersionist bloc in Protestantism which would turn the emphasis from fundamental unity of faith in the Good Life and passion for Jesus' kingdom, to external forms and symbols. It may be this fear has caused the Baptists to be less interested in any proposal for union with the Disciples than otherwise. At any rate they do not place the practice of baptism as a consideration for any basis of union. If they did, and as a consequence, some millions of immersionists formed a corporate union in America, we might as well postpone any hope of the reintegration of Protestant bodies for a century to come. It is a distinct service to the cause of unity that that door is not open.

It is not by way of our similar theologies that we shall come to Christian unity. Rather it will be by the path of similar mindedness; not *what* we think but *how* we think. We have only to remember how sharp the cleavages have been between groups of Christians in the same communion to see that. It is on that ground it would seem that the most immediate approach for the next step in the reunion of American Protestantism may naturally be taken by the Congregationalists and the Disciples.

First among the reasons for such possible union is the fact that both communions are "free" churches. They have no governing bodies nor do they recognize any external authority over them. Having neither bishops nor judicatories they are congregationally free and independent. No legislative body in either communion may have any jurisdiction over the local congregation save as each separate church among them may accept such suggestion as a voluntary means of cooperative service. While they have suffered much from this independence both in actual accomplishment and in the loss sustained from churchless ministers and ministerless churches, yet neither body would resign this freedom for any other good. They prefer the ills they have than to fly to those which ecclesiastical hierarchy entails.

The union of the Congregationalists and the Disciples would therefore be possible gradually either through the union of local congregations here and there as they were so minded, or in larger sections such as cities or even as states. So free are these bodies to act that union may come in smaller or in larger sections as the growing conceptions of individual churches arrive at sufficient maturity of grace and of outlook. It is in this spirit that these two communions have joined in four united state conventions in New York. Being free to act independently as groups, they have taken this pathway to closer acquaintance and possible unity. They have discovered that their problems are similar as they knew their tasks were the same. The same methods of administration and propagation are common to both bodies.

These communions have something of common strain in them which belongs to American history. The Pilgrims came to these shores to found a society where religious freedom might be guaranteed. The Disciples had their origin in that society and have protested against any hierarchy which might limit the individual either in the exercise of his religious privileges or in the freedom to proclaim new truths as they appeared to him. The demand for spiritual liberty is the cradle that rocked them both and is yet the very breath of their being. They are both therefore intimately familiar with the values and perils of freedom in denominational life. They would not shock each the other by the truculence with which they offered their necks to the ecclesiastical halter nor by the seeming inefficiency with which churches and ministers were brought together. They would know the risks of freedom as they likewise know its satisfactions.

They are also similar in their social mindedness. The Disciples have always made their weight felt in every reform and have taken a yeoman's part in applied Christianity as it affected their several communities. The Congregationalists have maintained the kingdom vision since the day they laid out the New England towns with the church in the Village Green. The Oberlin pronouncement of the Congregationalists last spring is thoroughly in keeping with their entire history. Both communions therefore could enter upon the common tasks of the church with very congenial minds.

Since the reintegration of Protestantism no doubt will be in reverse order to the process of its divisions we may not expect Christian unity to come *en masse*. There will always be bitter-enders in every communion. There are many among the Disciples who would regard union with the Congregationalists as a repudiation of the faith. No doubt there are many among the Congregationalists who would prefer to remain the exclusive elect of the Puritans than to be resolved into any union where that distinction might be lost. But here as elsewhere the hope for unity does not lie with the "champions of the faith" nor with the "elect," but with the liberated portions of the church universal. There is nothing to be hoped for the cause of unity from the conservatives in any communion. Like sorrow—only time and experience can soften their asperity. But free souls do not need to wait for that. Where their spirits discover one another they can give the hailing sign of spiritual recognition and make a league of the free-born and point the way to the church triumphant.

PRAYER

By Robert Freeman

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!

WHAT LIES AHEAD

By PROFESSOR CARL S. PATTON

SOME knowledge of the immediate future is implied in all knowledge of the present. We need not hesitate, therefore, to consider some things which certainly seem to lie just ahead, if we avoid the temptation to look far into the future. While our interest is primarily religious, we do not interpret that word in any narrow sense, and so begin with the item uppermost in the popular mind, the economic revolution in the midst of which we find ourselves.

I

Up until recently anybody could predict the type of economic civilization that would prevail for the succeeding twenty or thirty years: it would be more or less the same that we had previously had. Now nobody knows. But one thing seems reasonably sure: we shall not get back to any such abnormal prosperity as we had for the ten years following the War. Some lean years, more moderate incomes, a more modest style of living, more sanity in buying and spending, the foregoing of luxuries and even of some opportunities that recently lay within the reach of most of us, are certainly to be counted on. A new era appears to have set in, in which contraction will be much more conspicuous than expansion. Immigration has ceased and will not in any large measure soon begin again. We need no more land reclaimed. The country is built and over-built with railroads, factories and all the major implements of production and distribution. The frontier is gone.

That seems to mean that the booming, roaring, exuberant stage of business is over. American industry has slowed up. Perhaps it is settling down from what was normal in a country rapidly filling up with people and expanding into new territory, to what will be normal for an older country, like the states of Europe. This need not be altogether loss. If it means smaller incomes, a more modest style of living, deprivation on many sides, it should mean also a revulsion from our notorious worship of material wealth, and more concern for the less material and more permanent and spiritual values of life.

If one can be sure of this general shrinkage, there are other things involved in the present revolution which one cannot so confidently foresee. How far we shall go in the regimentation of our economic life, what will emerge from the present struggle of labor for a joint control of industry, how rapidly and how far we shall move toward a sane socialism, no one can as yet say. We have already moved far from the old individualism so long regnant in American life. The individualism that develops in any rapidly expanding country is always of an extreme type, not calculated to endure. We are moving away from it because it did not work. It got in its own way, and failed to give to enough individuals a sufficient chance to be what individuals ought to be. The pendulum now swings in the other direction. If nobody knows just how long or how far, that is no occasion for alarm, or even surprise. It is always swinging in one of these directions. We shall probably have sense enough to stop it when it has gone as far as it is good for us. Meantime it is a natural and wholesome occurrence.

For the Church, as for everything and everybody else, the years just ahead will be years of financial contraction. We shall have to get along with smaller budgets, less expensive choirs, more volunteer service. This will work some hardship, especially to ministers whose salaries are already too small. But, like all adversity, it may be good for us in the end. It may turn the thought of the Church more definitely to the primary needs of men, like food and clothing and shelter, jobs and wages; and to the question of how these needs have a direct and immediate bearing upon the spiritual life.

What is going on, it seems, is a struggle for the maintenance, or recovery, or attainment of a more inclusive democracy, industrial rather than merely political. With this process the Church should naturally find herself in sympathy, and without partisan spirit but with understanding of the spiritual gains to come from it, she should lend it her aid.

II

From these economic matters, let us turn to those commonly supposed to be the more immediate concern of the Church, considering first the importance of religious thought.

Thought is only a small part of life. But after all it is an indispensable part. Religious thought is but a small part of religion. But it is an essential part. The difference between the religion of Mrs. MacPherson and that of Dr. Fosdick lies partly in emotional attitudes and practical ideals, but it also goes back—perhaps these other differences go back—mostly to differences in religious thought. The religion of Scotland differs from that of Mexico because the Scotch are and have been a thinking people and the Mexicans have not been. Nor is there any way of getting Mexico to the place where Scotland is except by the education of the people with respect to religion.

We emphatically need scholarship in the ministry. Taking America at large, is there as much of this as there was at one time? Perhaps there was never as much here as in some other countries, notably Germany, England and Scotland. It is significant how many of the learned books on theology or biblical criticism in those countries have been written by men in the active pastorate, most of them in inconspicuous churches; also how many of the men in theological chairs have graduated into them out of the pastorate and would have been quite qualified to be theological professors even though they had never become such. Someone once said that Scotland was not so much a country as a theological debating society. Certainly the interest in philosophic studies in that country always was and still remains much keener than among us. And philosophy is the front door to theology.

The great text book of the Christian religion is the Bible. Naturally it has always furnished one staple subject of theological education. And it always should. A man's general attitude on religion usually depends principally on two things, one of which is his knowledge of the Old and New Testaments. It is the kind of knowledge that leads beyond itself, and out of it issue many fundamental religious ideas. What is revelation? Who was Jesus? How did religious customs like sacrifice arise, and what gave them their hold on the religious mind for so long a time? How has the idea of God developed, and can we hold today the conception our ancestors held? Where is the seat of authority in religion? How far can you expect modern people to live and think as folks did in some earlier age, for instance the time of the New Testament? Some of these are practical questions, some more purely intellectual. But they are all important religious questions. One comes to an answer to them, no doubt, in more ways than one, but in no way more naturally than by a study of the Bible. Modern knowledge of the scriptures, and the changed point of view which this involves, so far from making biblical study superfluous, has made it more necessary and more profitable.

III

Critical study of the Old Testament has been pursued in great detail, and with results which abundantly justify it, for the last two generations. The results in general can be stated by the informed layman, inadequately no doubt, somewhat as follows: The Old Testament represents a growth of almost a thousand years. From the little fragments of verse which are the oldest nuggets in it to the writing of the book of Daniel in 166 B. C., it is the work of many authors, practically all of whom are anonymous. The writing of Hebrew history probably began in the heyday of the kingdom in the days of Solomon, the history first written being that which had just passed and was fresh in the mind. From this the authors seem to have proceeded backward to write the history of earlier times. This history they wrote from sources oral and written, and in large part their written sources they pieced together out of strands which can now be separated by reasonably clear distinguishing marks. For all this work they claimed no divine or supernatural guidance, but seem to have worked as all ancient writers did. They kept at it from about the middle of the eighth century to the middle of the second, without any idea that they were writing a Bible, or that what they wrote would interest anyone two or three thousand years later.

What gives their work its spiritual value now is the fact that it constitutes a history of religion, written not in a dull, statistical way, but embodied in stories, legends, sacred customs, laws and the run of daily life. With the admission that all this, alike the literature and the religion mirrored in it, grew up naturally as such things do elsewhere, a vast amount of the Old Testament that was long of no use in the pulpit has come into its homiletic right as an illustration of the phases of the growth of religion. Since the Old Testament was not written to show us what we ought to think and how we ought to behave in these days, we are no longer limited in our pulpit use of it to those parts (not so numerous as one might think) which are adapted to that purpose.

What lies ahead of us, especially as ministers, in this matter is: First, some acquaintance with it ourselves; and then a communication of it to our people. It is not a matter of indifference whether all the Old Testament learning that has piled up in the last fifty years should be hidden under a bushel or set upon a candlestick. It is important that people should know about how the book was made up, and back of that how the religion grew.

It is not enough merely to refer now and then to the Old Testament in a way to show oneself emancipated from older conceptions of it; that will only give people the impression that one does not believe something he used to—and probably something he ought to!—and that is no great help. If you can show the Old Testament as a series of chapters in the growth of the religion out of which Christianity came, that is in itself an illuminating and liberating thing. It is surprising that of all the ministers who have had the advantage of this newer knowledge of the Old Testament so few have made any consistent attempt to communicate it to their people. Scholars will continue to clarify and refine, and much will be added to our knowledge of this ancient volume, but the main features of its character are now so plain, and they are at such wide variance with the traditional conception and so much more valuable to religious belief, that it is time this new treasure was handed over to the people. Skill, patience, art and labor are necessary to do this well. But it ought to be done. It is what lies ahead regarding the Old Testament.

IV

The New Testament is in some respects a less interesting book than the Old. It has less variety, less action, fewer dramatic moments, and more material (like the epistles of Paul) which does not naturally arouse contemporary enthusiasm. But it has the incomparable advantage of containing the story of Jesus and the history of early Christianity. The newer methods of biblical study were applied to the New Testament after they had been long used on the Old, and have not yet reached quite the same degree of agreement and certainty. For practical purposes they are not all equally important. For example, it is doubtful whether the average Christian is greatly concerned whether or not the letter to the Ephesians was written by Paul, since he has now ceased to be the *fons et origo* of Christian theology.

But other facts about the New Testament which a preacher ought to know do make a very considerable difference. The focal point in the New Testament, of course, is the story of Jesus. That story is told in four Gospels. That these Gospels are not alike, not duplicates of each other, that they do not merely supplement each other, but that there is a clear line of demarkation between the fourth Gospel and the other three—admittedly all this and everything of its kind is far from the question of living a practical Christian life. And yet it is important, for on it may depend quite largely what one thinks it means to be a Christian;—or if that is too strong, at least on how one ought to think of Jesus, which is certainly not a matter of indifference.

It is incomprehensible that anyone who has to preach the gospel can be uninterested in things of this sort. It is like a teacher of physics being uninterested in the electron. The non-intellectual elements in religion may be as great as you please, and they are great. But the picture of Jesus and the content of the original gospel are vital, and one's view of them is vitally affected by things of this sort. Critical details, of course, have no place in the pulpit. But the preacher's message nevertheless goes back to such details.

There are other things about the New Testament, taught in all progressive theological schools, which the theologically trained man is supposed to know, but which are not yet made known to the people as well and widely as they should be. Consider for example the simple fact, about which there is no dispute, that the best known and longest lived doctrines of dogmatic Christianity, such as that of the incarnation or the atonement, do not go back to Jesus, but to the apostle Paul. That fact is no disproof of them. They carry whatever conviction is on the face of them, no matter from where or whom they came. But it is a reflection upon the minister if he knows the historical origin of them and yet allows people to attribute them to the one source from which they seem not to have come. The familiar distinction between the gospel *of* Jesus and the gospel *about* Jesus carries the over-statement generally borne by such apt phrases. But it points to a real difference in point of view and emphasis within the New Testament itself. Another instance is the item of the virgin birth. To let people believe it or not as they want to, is one thing; but it is quite another matter to let them continue to think, as most Christian people do, that it has the same historical attestation as, for example, the trial before Pilate.

Is this asking too much of the educated Christian minister? Certainly he is not being asked nor advised to drag such matters into the pulpit as if it were a classroom; much less to make himself obnoxious about them. It is not necessary that everybody who comes to church should be a religious thinker. But it is necessary that the minister should. And in these days when he is so often suspected of not knowing his subject or of not dealing openly with it, and when this suspicion tends with some of his people to undermine his influence, it is necessary that so far as the results of the newer biblical learning can be made to help in the understanding and therefore to strengthen the appeal of the gospel, they should be made known. With such skill and patience, such an undogmatic spirit of tolerance and Christian love all this must be done, that it is little wonder some ministers shrink from it as from something a little beyond their knowledge or their power. But, as the accumulation of this knowledge and the impartation of it in theological schools now lies behind us, so this wider presentation is one thing that lies ahead.

V

Close to the study of the New Testament lies the study of Church history, which should throw light not merely upon what lies back of us, but upon what lies ahead. If one can get from it a knowledge of the forces that have been at work in the Christian Church, and of how far and at what points these have preserved and furthered the message that Jesus brought to the world, and where and why they have hindered and thwarted it, that ought to help in the task of the day. Two thousand years of the history of the Church certainly have something to teach us. But the church history that seems most important is not names, dates and particular isolated events, but the great currents of human thought and social action. The purpose of reading history of any kind is to see where something started and how it got from there to here. With what ideas and purposes did the Christian Church begin? What was it that made it a living force in a dying civilization? How far and by what influences has it been swerved from this divine purpose, and by what steps shall it get back to it? Because something like this is its purpose, Church history starts with Jesus, though Jesus did not found the Church. Its business is to uncover the origins and trace the course of development and retrogression, and show us where we are. This is no mere academic question. Clearly we are not where we ought to be. And we must get there. It lies ahead of us still, this goal toward which Jesus started.

VI

This brings us to the subject of theology proper. What lies behind us here is the long and tangled course of thought revealed in church history. Some knowledge of this is preliminary to any sort of theology. When one is acquainted with the stately theological systems of the past, like Calvinism, one is a trifle surprised to pick up a work on current theology and see how scanty, fragmentary and unsystematic it seems to be. Rather timid, at first sight, uncertain, not very well furnished with absolute certainties, not much given to marshaling arguments, rather content with hints, suggestions, speculations, hypotheses, and with the tracing of trends and tendencies of thought. A man lifted bodily out of the good old mansion of Calvinism and plumped down suddenly into the present theological edifice would probably protest against being housed in a mass of timbers, some lying around loose, some fastened at only one end, some too long or too short, the whole thing not a real house at all. Such an impression would not be a bad indication of what has actually been happening. The old systems of theology have gone to pieces. Nobody tore them down; people just moved out and left them to fall down. Theologians are now engaged in the slow process of putting something else up. It may be a long time before they get this done.

The statement was made some pages back that a man's religious ideas generally went back to two sources, the first of which is the Bible. The other is his philosophy. It is significant how large a place philosophy holds in the theological thinking of the present. This is not a new thing. There was a time when philosophy was pretty well identified with theology. Then there came a period when theology was regarded as the explanation and formulation of truth which it did not have to find, because it had been revealed. Since nothing had been revealed to philosophy, philosophy became a search for truth, and theology merely the arrangement of truth, and the two parted company.

How far theology has again become bound up with philosophy is well illustrated in the recent volumes "Contemporary American Theology." These volumes are not quite representative of the work of American theologians, since so large a portion of them is devoted to biographical sketches. Still, every contributor was asked to state not only his history but his theological position. One looks in vain for much theology of the old sort. In the index to the first volume are six references to Aristotle, three to Berkeley and to Bergson, six to Bowne, five to Caird, eight to Dewey, and seventy to Hegel, Hocking, James, Lotze, Perry, Plato and Royce. A few theologians or church historians are indeed in the index, like Calvin, Harnack, Schleiermacher, but they are mostly long dead and the references to them are few. The men who wrote the volumes on contemporary American theology evidently had the philosophers much more in mind than the theologians.

As to the subjects treated, a few doctrines which once monopolized the attention of theologians are listed in the index; four references, for instance, to Christology, ten to salvation. But the space devoted to these items is as nothing compared with that given to epistomology, dualism, idealism, logic, naturalism, realism, personalism, value, and the like. All these subjects a generation ago would have been out of place in a work on theology; they belonged to philosophy alone. Not only so, but the subjects on which the writers spend most of their time, which on the surface look like theological topics—such as mysticism, the nature of religion, the being and character of God—are often more philosophical than theological in the old sense. Theology in fact appears in this volume as a philosophy of religion—which is, indeed, what it now is.

Regarding what is now going on in theology, the saying of the epistle to the Hebrews that it is not necessary to lay again the foundations, seems not in point; for that is precisely what theological thinkers are now doing. The great question before them is, not the vindication or more appropriate statement of any of the great historic doctrines of the Christian Church, but the much more fundamental question of how a theistic interpretation of the world is to be made natural and vital in current thought. That is something which, though done over and over again in earlier times, lies just ahead for theological thinkers and all who handle the subject of religion.

VII

These are among the interests which appear to lie ahead for the Christian ministry. Not forgetting that thought is only a part of life and religious thought only a part of religion, nor that people do not come to church for truth but for help, and taking into account the limitations to which all preachers are subject in time, strength and intellectual resources, it yet remains that the one thing that always lies just ahead in the Christian ministry is the impartation to the people of the knowledge that has been acquired by Christian scholars.

Let it be added, out of a clear conviction re-enforced by many years of observation and experience, that neither this nor anything else worth doing can be done in the Christian pulpit except upon the basis of a personal religion, warm, constant, and forever renewing itself at the source of all human inspiration. If we are anything of consequence we are first of all devout Christian men, believing profoundly in God and in Jesus Christ, and looking as our fathers did for the coming of a kingdom of God in the world. Our times in some aspects look dark. But it is exactly when the outlook is not altogether clear that men must fall back upon those inner resources of personal faith that have sustained them through times darker than these and have turned what, lying just ahead, looked uncertain or forbidding into a fruition better than men's hopes. So may it be in these times of ours. It is for us, with the assurance born of the Spirit of God in our hearts, to go at the task before us in absolute confidence that for those who love God and strive to know and do his will, what lies ahead is always good.

WILL THIS GENERATION FIND ITSELF?

By PROFESSOR WILLIAM CREIGHTON GRAHAM

A RECENT essayist has characterized the young men and women of the western world who are today standing at the threshold of the working years of life as "The Lost Generation." That striking phrase recalls to my mind a definition of a lost person which I read many years ago in some forgotten novel: "One who is lost is one who has not yet found himself." It is this general theme which I wish to consider. As one whose hair is whitening fast, I enter upon it with some diffidence but with a fervent prayer in my heart that I may still have enough of youth in my spirit, still carry over enough of the memory of the ardent fires of yesterday, to enable me to come to close grips with this elusive question.

It may, indeed, be that too vivid a memory of the ardors of youth might unfit a person for discussing this theme. The social mood is always difficult to analyze. And one who would proceed upon the assumption that the mood of those who are living today is essentially the same as the mood which dominated those of a decade or two ago would get nowhere.

Times have changed and social moods have changed with them. There was a quality in the prevailing mood of trained and intellectually disciplined youth of twenty, or even ten years ago that is probably much less present, if present at all, in the mood of similar youth today. It is hard to describe that quality because so many things were subtly blended in the making of it. Its basis was a sense of undergirding stability, a feeling of organic membership in a well articulated, efficiently functioning social body. One vitally belonged to a living whole. Not of course that all one's contemporaries felt that way about it. For even then perplexity and foreboding were abroad in the land. But broadly speaking there was a way of life which had seemed to work well enough for generations, a way in which there had always been a place for youth, especially for intelligent and skilled youth.

In that feeling or mood of yesterday which I am vainly trying to analyze there was also a stimulating dash of great expectation. One could still, as an individual, normally expect much of life. That came perhaps from a widely pervasive doctrine of human progress which was stimulated by an unparalleled manifestation of man's investigative and inventive powers. One had the sense of Man Amarch, of humanity moving majestically along a trail that led to freedom and happiness. Even the great war did not suffice to shake this confidence. In some ways, indeed, it stimulated it. For about that time we definitely passed from the mere age of the machine to the age of power. Man's productive capacities were multiplied manifold. It should not take us long to heal those most recent and awful scars on the body of the race. There was an almost limitless place for human will and skill. It was a world in which great things waited to be done, a world which could use people, especially skilled and intellectual people. Youth could still throw itself buoyantly and radiantly on life with an almost limitless confidence in life itself.

Now it does not matter in the least from what shallow and deceptive soil the blossom of that mood derived its nourishment. The blossom itself was fine and beautiful and wholly valuable. It is not merely the privilege but the eternal right of youth to feel that way about life, to feel pulsing through its veins the strong drive of unnameable, unanalyzable urges toward creativity and satisfaction, to feel them with a strength that defies the blight of the thought of futility. However delusive the grounds on which that mood of yesterday was based, the mood itself was part of the spiritual capital of the race. It was pure gold, and therefore perhaps soft gold. But it was the essential stuff out of which the more durable tokens of cultural wealth might be minted.

One does not presume to say that there is none of this precious spiritual commodity in the mood of today. Yet one can venture a guess that there is not as much of it as there used to be. And in so far as it is missing it is a dead loss to the nation and to the human race. It must be recovered. But how? That is the question one would like to be able to answer but knows that he cannot. It is a question which cannot be answered by any single person, which is not to be solved by any single formula or system of formulæ concerning any one of the various levels of our life, economic, political, social, intellectual, spiritual. It is a question which cannot be answered here and now, in terms of the mere material present. Perhaps this admission will help to clear me of any suspicion of a well-known form of dementia which might arise from what I may later say.

Most emphatically I possess no formula by which I may place in the hands of this so-called "lost generation" the recipe for finding itself. Yet possibly there are some observations which may be offered that will throw light on the nature of the problem, and bear upon whatever practical methods of procedure may be evolved to deal with it.

I

To begin with, one must venture the commonplace that the right of the rising generation to fling itself upon life with joyous confidence is not going to be revived by any mere attempt to restore the material conditions which seemed to undergird and justify that feeling about life in the credulous early twenties. I cast no aspersions on any honest and sincere attempt which is now being made to grapple with the political, economic, and social conditions which seem to underlie and cause our troubles. Whatever our individual views may be concerning the practical measures which have been taken, or which may be taken, to adjust the structure of our society to the present crisis, we all have cause to rejoice that we have still vitality enough to launch a significant social experiment, and freedom enough to criticize it, once it has been launched. The rising tides of social tension which are now developing augur well for some immediate progress in the solution of most pressing practical problems.

Yet, on the other hand, the very sharpness of contrasting attitudes toward the operating program is itself disquieting; and the fear begins to rise that the malady is too deep-seated for any medicine which has been prescribed to date. There are many features of the modern scene which seem to justify such fears. The rising apparition of mass mechanism with its concomitant of unemployed millions; the adventitious and entirely inadequate economic nationalism which is becoming more and more the fashion of the hour; the threat of war, the weird vision of apotheosized Destruction trampling down in the wine-press of battle a race which has consistently bowed itself before the idol of Production:—all these, and many others of like character, are facts which effectively preclude any shallow optimism in one who ventures to read the meaning of our life today.

As one views this scene it seems clear why youth may have lost some of its old time verve, why so much of that spontaneous confidence in life which belongs to all things destined to grow to maturity has evaporated. It is because youth has witnessed, is still witnessing on a scale unprecedented in human history the spectacle of defeat. Not a mere moving spectacle of tottering thrones and empires. Not just the poignant spectacle of the humiliation of some national or racial group, but something which comes much closer than that; something that youth sees in the older eyes it faces across the family table or around the hearth,—the frustrated soul of humanity, defeated while victory was within its grasp. Something is gone from life, something that must be brought back, something which this so-called "lost generation" must recover.

II

That is a demand that it is easy to make. But one who makes it must at the same time say something, however inadequate, to suggest how it is to be done. Not to suggest the details, nor dogmatize about political, economic, or social policies, but to explore the realm of the spirit of man in its bearing upon these more practical ways and means. And here I offer three observation for whatever they may be worth.

1. *The first one is that life is never going to be easier for this so-called "lost generation," but rather increasingly hard.*

I make this statement with much confidence not merely on the basis of the signs of our own times but on the basis of history. For while here and there have been generations which have not realized it, the fact remains that through the centuries every advance man has made toward control of his natural environment has complicated and made more difficult his social relationships.

I have a text from roughly 2561 years ago to prove that—a text that expresses the experience of a young man who was born into an age very similar to our own. He lived in a time when a nationalistic order was crumbling under the assaults of imperial powers. Hear his complaint about his own age:

> "Thou must be in the right, O Lord,
> If I take issue with thee:
> Yet would I lay my case before thee:
> Why does the way of the wicked prosper?
> Why do all the exploiters revel in ease?
> Thou plantest them and they take root,
> They grow, and they bring forth fruit;
> Near art thou in their mouths,
> But far from the desires that drive them."
> (Jeremiah 12:1f.)

And then listen to his own solution, to that appeal for a quick and easy release from tension through some *tour de force,* some imposition of a ready-made order which will clear up this muddle which is life:

> "Pull them out like sheep for the shambles,
> And devote them to the day of slaughter!"
> (Jer. 12:3)

Simple! Beautifully simple. Just as beautifully simple as any modern retreat from reality. But life is not like that. It does not normally grow suddenly easy. It does not yield to mere manipulations of whatever sort. What answer did the young and bitterly disillusioned Jeremiah get from the heart of the universe? Only this—the problems of life never grow easier, always harder. Nothing, only this stern word:

> "If you have raced with men on foot and they have
> tired you out,
> How will you keep up with horses?
> And if you have taken to flight in an orderly land,
> How will you do in the jungle of Jordan?"
> (Jer. 12:5)

There is an idea in this word which fits very aptly our age. It is this comparison between man power and horse power, this suggestion of what always happens as humanity's command of power over nature increases. The easy confidence of a decade or two ago rested upon shifting sands. The fine house that the youth of that day so rightly and so confidently hoped to build had not adequate foundations in fact. It was, moreover, rather hard to recognize that truth. But at least the so-called "lost generation" has no need to be hazy about its whereabouts on that score. It knows that only when humanity is moribund does life grow easy. It knows, or ought to know, that the normal thing is for life to make greater and greater demands upon those who do not evade it but face it. And unless my contacts with youth lead me entirely astray there is being reborn in the souls of the so-called "lost generation" the eternally valuable ardor of youth, that quality which responds to difficulty and danger with an unquenchable flame of ever-widening desire for fulness of life.

But that is not enough. The will to strive never alone guarantees victory nor does it alone invest human experience with that beautiful quality of spontaneity which is as the essence of life because it denotes growth. There is a deeper law of life,—the law of growth. Without growth struggle is puny and ludicrous and futile.

"If you have raced with men on foot and *they have tired you out*"—There is the other side of the picture, the second point that I wish to stress, namely:

2. *That the crisis in which we stand is, like all crises, essentially a spiritual crisis which, in the last analysis, can only be met by personal forces.*

I want to make myself perfectly clear at this point. I am not advocating any doctrine of defiant and intractable self-expression. I am not raising my voice in favor of what some of us understand to be connoted in the phrase "rugged individualism." As a doctrine I do not like the extreme of an individualistic philosophy any better than I like that of a socialistic philosophy. But as a plain fact of experience I am all for the individual and for the stimulation of individuality, the growth of personalities. For crises are always met by revitalizing the flagging personal forces of the group which faces them.

A recent very clever writer has used the great war as a means of combatting the idea that in the last analysis all crises are spiritual and are to be met by the summoning of personal forces. She says:

"It is bewildering and profoundly disturbing to realize, as many of us have been forced to do, that in spite of the agony they endured, in spite of the horror and suffering they witnessed, many of the most civilized and sensitive men look back on the war with a kind of nostalgia, of which they are themselves ashamed—look back on those terrible years as a time when morally they were at peace."

That is perfectly true. But not so true, one would venture, is the following explanation of the reason for that feeling:

"The fact that the burden of choice had been lifted from them, that they had been liberated from their convulsive little selves, evidently created in the minds of many men a state of grim contentment."

Well, I do not accept that explanation of their "grim contentment." In fact I do not accept the "grim contentment" itself. I know that in the war it did not exist. Anyone knows that who has listened to the profane grousing of all ranks on active service. Nor do I agree that the war liberated men from their "convulsive little selves." That also is idealization. The "convulsive little self" could be even more "little" and more "convulsive" in the trenches than at home. What causes that nostalgia in many of the most civilized and sensitive men as they look back on the war is not that they "bowed to an inevitable," not that they submitted to an imposed regimentation, not that they unloaded themselves of "the burden of choice." That nostalgia is for something that many of them did not at all appreciate at the time. It is for the companionship of "convulsive little souls" which could expand, when the moment of final choice came, into steady and big souls who knew in their hearts that the issues of the hour depended on them as individuals.

For in battle badges of rank mean little or nothing. All that finally counts is manhood. Wars are not won by the cerebrations of generals who, with all due respect to them, are far from infallible. They are won, in the last analysis, by the morale of the individual privates who do the bloody business of war; and if that fails neither cleverness nor curses, nor blows can drive an army to victory. And the greater the general the deeper is his realization of the fact that all his plans rest on the capacity of every individual under him to carry the burden of final choice.

I say advisedly "the burden of *final* choice." For he would be an anarchist indeed, in fact a mere futile rebel, who would fail to recognize that the personal forces of the individual develop only in, and to a large extent through his social fellowships. There are innumerable choices that the individual would better delegate to society as then and there constituted, better because the authority of *society's collective experience* can as a rule be trusted to be in fuller accord with reality than the authority of an individual's experience.

But right there is the crux of the matter, the final choice which no person may yield to any individual or class in human society and remain an individual, a personality capable of generating spiritual force sufficient for all emergencies; and that is the burden of choosing what master his life shall serve, of deciding behind what way of life the authority of social experience lies, or as simple religious people put it much more effectively, of deciding what is the will of God. There the individual must take his stand at all cost and shoulder his burden of choice. And, like Jesus of Nazareth, he will frequently find that the powers that be are not always ordained of God.

It is around that matrix of personal responsibility to the whole of the world in which we live that there are gathered and grown those vital spiritual forces by which common men have risen to cope with every emergency that has ever confronted the race:

"If you face life," sounds the divine voice in Jeremiah's ears,

"I will endue you with power to survive;
 You shall embody reality.
 If you bring forth what is precious,
 Free of false philosophy,
 You shall be my mouthpiece."
(15:19)

That brings me to the third word which I wish to say to the so-called "lost generation" by way of suggesting certain general principles of procedure which may ultimately restore joyous confidence in life to the heritage of youth. That third word is this:

3. *That in these times it behooves us all to be vigilantly on guard against any radical alteration of the structure of society which moves in the direction of the ultimate suppression of individual personality—which threatens to deprive the individual of the right of final choice.*

There are moments, and this is one of them, when one could wish most heartily that the word "Democracy" had never been coined. It was never big enough for the concept it has come to denote. It is a word which has a very definite institutional coloring that one must yet use because custom has also selected it as the symbol of an ideal, though it more properly connotes the social machinery through which it was hoped the ideal might be realized. And because that social machinery, which Carlyle caustically pilloried as "ballot-boxing," has, as all social machinery will, developed certain weaknesses through the sabotage of anti-social individuals, the great spiritual concept which the word is used to convey seems consequently to decline in authority and value.

We need to be reminded that Democracy means vastly more than mere "ballot-boxing." It means the dignity and worth of manhood and womanhood. It means the inalienable right of every individual to be a person, not just a reed that blows in the prevailing wind. It means cooperation not coercion, reasoning not regimentation in the regulation of the social order. It requires of leadership service not swank, direction not dogmatism, candor not condescension, privation not the assumption of privilege. There is no way in which the word can be made big enough for its functions except by speaking not of democracy but of the democratic spirit, the spirit which pins its faith not to the emergence of great individuals from the social process, but rather to the emergence of a great race of socially minded individuals.

There, then, lies a final choice which confronts us in these times. And those who are arrayed on the side of great individuals, those who have in modern times revived the hoary, creaking doctrine of hero worship, are busy spreading the false philosophy which goes with it. Not that one objects to heroes, or begrudges them their due meed of appreciation. But only that one objects to the worshiping of heroes, to the bowing of one's soul before idols made of clay. It was not by that servile spirit that the physical frontiers of this nation were pushed from coast to coast. Nor will servility suffice to push outward those cramped and narrow cultural frontiers which today impinge upon our spiritual freedom.

This false philosophy is a philosophy of submission, all the more subtly dangerous because it is only half false. For inasmuch as it invites submission to all the great inevitabilities in the midst of which we live and move and have our being, it is profoundly true. Yet inasmuch as it invites submission to any human being who claims authority derived from those great inevitabilities, it is profoundly false. No man has a monopoly of the oracles of God. No man, by no matter how clever a clique he surrounds himself, is to be trusted to interpret them, where his power to coerce his fellow men is involved.

It is a fact written large on the pages of history that the messiahs and vice-gerents of the gods to whose keeping any intellectually dishonest and spiritually moribund group has submissively entrusted its social destinies have in the end, failed them. The great constructive leaders of the human race have been those who have stood among the people, reasoning with them, pleading with them, stimulating their souls to growth, freeing their spirits for flight,—those rejected messiahs, who have been nailed to crosses, who have drunk the hemlock. What do they say to men? Bow down and worship me? Listen, then, to this record of one of them whose favorite address to men was not "Do thus" or "Think thus," but "Come, and *follow* me":

> "And he came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book . . . " (Luke 4:16)

Well, what happened then? What did he read? A passage which in the original Hebrew of the prophet meant something like this:

"The spirit of the Lord God is upon me
Because Yahweh hath anointed me;"

Anointed him? Made him Messiah? But why? To what end? To what manner of messiahship?

"To hearten the lowly hath he sent me,
To reintegrate the intellectually confused,
To decree freedom for the restrained,
And, for the repressed, release of vitality;
To proclaim the Lord's year of approval,
Our God's vindicating day;
To comfort all desolate ones,
To give them a garland instead of ashes,
Oil of joy instead of mourning,
A vestment of praise instead of a heavy spirit;
To ordain them as victorious oaks,
The Lord's planting for the glorification of himself.
And they shall rebuild the ancient wastes,
Shall rehabilitate the ruins of the past."

So did one of man's rejected messiahs, who has been vainly worshiped as a hero, but all too seldom followed as a leader, signalize the opening of his ministry by reading a passage in which it is plainly taught that the preservation of the freed spirit of man underlies all rehabilitative and constructive human effort.

With this pervasive and perversive doctrine of submission to the powers that be there often goes a subtly insinuated suggestion of asceticism. The mind of the race is being made accustomed to the idea that virtue lies in doing without things, in turning one's back on the comforts of life; or again there is introduced the idea of the inutility and strain of variety. How much easier, for example, to live in a community where only one pattern of button is used by everybody, instead of having to endure the fatigue of standing before a counter and making one's selection from a bewildering array of buttons of every shape and pattern!

Well, that is proper if one is to assume some deep dichotomy of spirit and matter, some divorce between goodness and beauty, some yawning chasm between comfort and conscience, or, mayhap, some indissoluble relationship between rags and righteousness. But how then does all that fit in with man's ceaseless urge through the long, long centuries to create objects of variety, beauty, and utility? Have these very things no part to play in his spiritual life? Is he then to be penalized for following the pattern his Creator has set for him in all the intricately beautiful wonders of nature?

There is but one justification for asceticism. It was once very succinctly expressed by John Wesley in answer to a very peremptory order from His Majesty's Collector of Customs demanding that he file at once a return on his silver plate. His reply was as follows:

> "Sir:
>
> I have one silver spoon in London and one in Bristol. This is all the plate I have at present. And I shall not buy any more while so many around me want bread.
>
> Yours truly,
> JOHN WESLEY."

The silver spoons are all right. But the trouble is that one can get no satisfaction out of material goods which others are precluded from sharing. There is no virtue in a niggardly way of life, unless it be an expression of protest against frustrated human fellowship, against some artificial damming of the waters of life, which ought to flow from the throne of God to enrich and heal all nations and peoples, in the swelling storehouses of our myopic selfishness. For there is a genetic and indissoluble relationship between material things and spiritual things, between appetite and aspiration, between food and fellowship. And the call of the universe is not for individual abnegation, but for socially disciplined fulfilment.

> "If you have raced with men on foot and they have
> tired you,
> How will you keep up with horses?
> And if you have taken to flight in an orderly land,
> What will you do in the jungle of the Jordan?"

But *you* are not a tired generation. *You* will not take to flight in this safe land. You that live in these harder days will attack life with all the fine courage and resourcefulness of timeless youth. Listen, then, to a gallant voice from your own ranks:

"America, turn in and find yourself.
Not a continent, but eternity, is ahead,
Over the far prairie and the hills
Where no trail leads, out to an end unknown.
Now the huge pendulum swing of history
Begins to return upon you, it is time
To leave this wandering always on the earth
And take from the hawk his flying vision, soar
On the keen edge of the world's wind, veer and hover
Until you take the very stars for eyes

And see below you, moving on the land
Like a gopher homeless on a new ploughed field,
The living object of your flight, the running
Spirit of the country—fold your wings
And plunge through the air to snatch it in your claws,
Swing up, and hang it on the highest peak
Where it can be a sign to every man
Like a scratched hand on a hard Sierra rock
Pointing the tortuous, faint path beyond
Tree line, into the snows, over the ridge
And down into the dared and dreamed of valley." *

This generation *will* find itself. And in doing so it will find the Father of all generations who points the race on to "the dared and dreamed of valley" of brotherhood.

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* Paul Engle: American Song.

TRAINING THE PROPHETS

By REV. EDWIN T. BUEHRER

MANY books and articles have been written proclaiming the alleged "rebellion against God," the disintegration of religion, and the waning influence of the churches. It is surprising however, to find that few if any of the writers have ever attempted to appraise the source of leadership from which organized religion must draw its intellectual and ethical motive power, namely the ministers themselves, and the theological seminaries which produce them. There are some 198 seminaries in the United States, with a student enrollment of approximately 10,000, from which about 36,000,000 Protestants recruit half their ministers.* It is obvious, of course, that the entire system depends upon the proper functioning of each of its parts. The laity and the ministers, the churches and the seminaries, all belong to a great circular process in which the denomination develops its institutions and its leadership, and they in turn perpetuate the organization at large, and its traditions. Each creates and is created by the others; each sustains and is sustained by the others. A spiritual depression in one is therefore reflected by a similar condition in the other.

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* In a recent study, "The Education of American Ministers," sponsored by the Conference of Theological Seminaries in the United States and Canada, and by the Institute of Social and Religious Research, it is estimated that about half the ministers have received no theological training. The writer is indebted to this report for this and other items of statistical information which confirm his own previous estimates.

A simple enlargement of this broad, general statement needs to be made. Theological institutions are, as a rule, directly dependent upon the denominations which have brought them into existence,—both for financial support and as a field from which their student bodies are drawn, and to which they must return. Denominational leaders determine the lines and patterns along which theological education must proceed, and lay down the restrictions with reference to other fields of study beyond which the curriculum must not venture. This policy is, of course, consistent, for the seminary must have a church which seeks the services of its graduates, and they in turn must have a certain measure of fitness for their jobs, and a feeling of "at-homeness" in their denomination if their usefulness is not to be destroyed. The denominationally owned and controlled institution depends for its establishment quite as much upon the Sunday school pennies as it does upon the contributions of wealthy members and friends. It is therefore involved in historic processes, traditions and doctrines which it is commissioned to perpetuate. The church leaders upon whom the money-raising duties of the denomination devolve are quick to see and hear evidences of traditional and doctrinal defections in their seminaries. They can bring strong pressure to bear; and recalcitrant professors must be both tough-minded and economically independent to withstand the ensuing onslaught.

Under such circumstances it is obvious that the seminary is not usually permitted to get very far ahead of the church at large if it values its good standing in the denomination and its continued existence. Every institution includes those teachers and students who experience the "inner conflict," and who must exercise discretion in the utterance of their honest convictions. A process of rationalization often takes care of the ethics of such a procedure, but it does not provide the necessary intellectual emancipation for the healthy growth of mind and spirit. Moreover, the contagion naturally spreads to the student body, and eventually into the pulpit itself. In the course of years the minister, thus conditioned, becomes the incarnation of a sort of rationalized, conventionalized, etherialized hypocrisy, victim of the deadly poison which destroys intellectual and spiritual creativeness throughout the religious world. Religion has difficulties enough, even under the most favorable circumstances, to win a respectful hearing. Only the most alert and realistic can have any hope of finding their way at all, but the theological seminary is not often the place where an alert and vigorous thought process can find the atmosphere for its natural development. Even the old, heavily endowed, "independent seminaries," which have moved gradually from their old denominational moorings to launch out on their own, are not essentially different. They have achieved a degree of financial independence, and have assembled a larger and more distinguished faculty. They have justly prided themselves on their interdenominational character, the wide range of their courses, and their close relations with great universities; but their general atmosphere, and their basic requirements for graduation are essentially the same.

Few people realize that the theological seminary, as such, is a strictly American institution. In England, for example, theology is taught in the university in connection with the arts course. The "theological college," where it exists at all, is designed for practical and supplementary studies under the auspices of the church. In continental Europe there are regular theological faculties on a par, in academic dignity and prestige, with other graduate faculties. In America, on the other hand, especially among the early New England settlers, the religous motive was deep and practical and all-pervading. Colleges were built with the welfare of the church and ministry primarily in mind. The spirit of the founders of Harvard University is beautifully expressed in a contemporary letter, and now carved on the college gates: "After God had carried us safe to New-England, and we had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and settled the Civill Government; One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust." This predominant concern for religion and its perpetuation expressed itself throughout the colonies, and eventuated in 1812 in the establishment of Princeton Theological Seminary, an independent school, although it was contiguous to the college. Harvard and Yale established separate departments of theology in 1819 and 1822 respectively although they had been engaged in theological education from the first years of their existence.

During the decade from 1820 to 1830 and 1831, a wave of evangelical fervor swept our country from the Atlantic coast to the Mississippi River, and resulted in a spectacular growth of the churches, and in the building of eleven new theological institutions. From 1839 to 1869 no less than thirty-seven seminaries were founded with the sole purpose of training ministers for the various denominations. The objectives were clear enough. Students were to be given a thorough-going exegetical knowledge of the Bible. They were to be grounded in a specific body of doctrine regarding God, Christ, the Church, Human Nature, Sin, and Salvation. They were to be infused with spiritual and evangelical earnestness. They were never allowed to forget that they were solemnly preparing themselves to serve God and the church in the five-fold capacity of teacher, preacher priest (leader in worship), pastor and administrator. They were to give themselves unstintedly to the advancement of their particular denomination, both at home and abroad on the mission field. The formula was irresistible, and thousands were swept into the fold.

Broadly speaking, the formula which produced so successful a training school for ministers a century ago and less has been rigidly adhered to, and is being applied today. Needless to say it is not being applied with the same success. The Research Committee on Curriculum, reporting to the Conference of Theological Seminaries, and to the Institute of Social and Religious Research, says: "For more than a century after the founding of the first seminary for the training of ministers in America the situation varied little among existing institutions. In each there was a required curriculum embracing the four divisions of theological study as then understood: (1) exegetical theology, (2) historical theology, (3) systematic theology, (4) practical theology. Two convictions underlay this conception of a proper preparation for a minister's training; convictions which are still held by many theological teachers of the present day. One was that in the Old and New Testament, God had given mankind an authoritative revelation of supreme importance. . . . The other conviction was that the Scripture thus studied and interpreted contained a consistent and authoritative system of doctrine covering the most important things that a man ought to believe concerning God and the most important duties which God required of man." Upon the basis of such convictions then, the formula governing the education of ministers expressed itself in a broad curriculum outline somewhat as follows, again quoting from the above-mentioned report: "1. English Bible. 2. Biblical Greek and Hebrew. 3. Theology and the Philosophy of Religion. 4. Church History. 5. Comparative Religion and Missions. 6. Religious Education and the Psychology of Religion. 7. Practical Theology. 8. Christian Sociology and Ethics." There are slight variations from, and enlargements upon, this general outline in the different seminaries, but these are not of sufficient importance to suggest a basic defection from the patterns laid down and adhered to during the past century.

The courses of study offered under these major divisions vary in quantity with each institution, and in quality with each teacher. Of fifty-seven institutions investigated, requiring on an average ninety semester hours for graduation, one had less than a hundred hours from which its student body could choose. Four institutions offered more than 400 semester hours, and the average was 230. Courses offered in English Bible stand first with 20.9% of the entire curriculum, followed by

Biblical Greek and Hebrew, with 17.2%. This represents a total of 38.1%, or considerably more than one-third of the entire curriculum monopolized by Bible study. If the third department in importance, namely Theology and the Philosophy of Religion, be added with its 12.5%, we have accounted for more than half of the average curriculum. This emphasis naturally reflects in the requirements laid down for the three years of study leading to the Bachelor of Divinity degree. It is also reflected in the choices of study which the students themselves make. Comparative Religion and Psychology, the only fields that have any promise of taking the student into the world beyond the strict confines of Christian life and thought, are insignificant in point of emphasis and influence, totaling considerably less than 15%, with exact figures unavailable.

In the larger seminaries, of course, the student's contacts with extra-curricula fields of thought are more numerous; and particularly is this true where the seminary is on or near the campus of a large university. The elective units represent a wider scope, and are often enhanced with a general sprinkling of regular academic graduate courses offered by the university. These are allowed to count on the seminary degree. In very few instances, however, is the student urged or greatly encouraged to avail himself of the opportunity. This for obvious reasons, since the university in such a case becomes a competitor. It competes with the seminary not only in terms of students and courses offered, but—and this is more important—in terms of historic approach, scientific appraisal, philosophic thought trends, and general, all-around emphasis on life and perspective. The student's faith may thus be impaired and, consequently also, the success of church and seminary in carrying out the objectives which our first great evangelical movement set for itself. In view of these facts it is not only possible, but entirely likely, that the vast majority of theological students will graduate and enter upon their work in church and community, without ever having made serious contact with such indispensable fields of study and culture as biology, anthropology, history, philosophy, literature, economics, and psychology. What is worse still, having steeped themselves in a narrow field of traditional studies, their minds and emotions will not be conditioned to make a serious and persistent effort towards the enlargement of their cosmic outlook, even if their parish duties do not rob them of all their spare time.

It is thus that the theological seminary presents an environment not greatly unlike that of an ancient monastery. There is a vague feeling that certain ancient values must be preserved at all cost. The Bible is the heart and center from which all studies must begin and to which all must necessarily return. Moral teachings are considered incomplete and altogether inadequate unless and until they receive their initial impetus in, and are authorized by, the ethical teachings of Scripture. Ideas that must be held uppermost in mind are clothed with magic phrases, slogans, and battle-cries, such as: "The Message of the Prophets," "The Teachings of Jesus," "The Social Gospel," "The Mind of Christ," and others. All these were once deeply meaningful and effective, and are therefore rooted in our emotions; but, detached from the environment, philosophy and insight that gave them birth, sound hollow and superficial, not to say sacrilegious. By way of illustration the following quotations, descriptive of departments and courses offered, have been taken from five recent seminary catalogues, representing as many outstanding institutions of the leading Protestant denominations in the United States:

> Christian Doctrine—"The aim of the department of Christian Doctrine is to present in an orderly way, and to *vindicate*, the fundamental doctrines of the Christian faith."
>
> Systematic Theology—" . . . to provide for the Church men who shall be able to defend her faith against infidels, and her doctrine against heretics."
>
> " . . . the aim of this department is to set forth, in ordered manner, the truth of the Christian faith as revealed in Jesus Christ and realized in the experience of the Christian life, and to exhibit that faith as at once rational, sufficient, and *final*."
>
> "All the courses in this department are planned to aid the student *independently* to think through the Christian faith, and to make good for himself and for his generation the historic Christian heritage of truth."
>
> New Testament—"The New Testament as a whole is conceived of as the manual and chief textbook of the minister's work, and of the Christian Way of Life."
>
> Comparative Religion—"The religion of the ancient and the modern world compared. The Christian religion as the *fulfilment* of the prophetic elements of the other religions, the *corrective* of their errors, and the *summing up* of their truths."

One need be neither a wit nor a cynic to regard these unctuous phrases with a smile, and to challenge their sincerity. Surely the "heathen" should be grateful that our emissaries come to them loaded with so much divine and consummate truth.

It is a far cry from New Testament authoritarianism, Kant's Categorical Imperative, and even Felix Adler's Religion of Duty, to the realistic and experimental approach to all of nature and nature's problems, including of course, religion itself. But it is the ghost of other-worldliness and traditional authorities rather than the spirit of genuine inquiry that haunts the halls of our theological institutions of learning. It is thus that every department in almost every seminary is made a potential stronghold of Christian apologetics, invoking a vague and unconvincing transcendentalism, exorcising the scientific method, and dampening the ardor of every inquiring mind.

In fairness to those seminaries which, in the face of terrific ecclesiastical pressure, have made genuine efforts in the direction of more enlightened leadership in our churches, the following hopeful beginnings are recorded. It is not suggested that they are complete, or that they have gone very far, even, but merely that they indicate the direction in which theological education must move if it is to avoid complete obsolescence. A hopeful stiffening of entrance requirements is noticeable among the more advanced seminaries, and candidates for admission, in addition to being graduates of first class colleges, must show evidence of having become familiar with such fields of study as psychology, economics, history, philosophy, anthropology, biology, and sociology. Under the influence of such scholars as Moore, Hume, Haydon and others, comparative religion has become a field of profound scientific study, with many and varied aspects, rather than a favorite rostrum for the triumphant proclamation of Christian superiority. Christian Doctrine, or, Systematic Theology, has in some places given way to the Philosophy of Religion. It has yet a far way to go, but at least in some schools it is now on speaking terms with the philosophy of graduate academic faculties, and is willing to give increased attention to the development of religion as experience, beyond the ancient categories of revelation, inspiration and doctrinization. A similar process is beginning to move Christian ethics into the broader field of religious ethics. It has yet to emerge, free and unhampered, into the unadorned field of simple ethics, or social morality. There are also appearing on the horizon—just barely appearing—practical courses in psychiatry and mental health; also seminars on sermonic source materials in such fields as science, literature, philosophy and practical life situations. Finally, there are genuine efforts in the direction of religious drama and pageantry, and in the use of visual means of education.

It is obvious, however, that these efforts at reform, sincere though they be, are incidental and parenthetical, rather than fundamental. The basic emphasis is still predominantly biblical and apologetic. It devotes itself to a preservation and a defense of "inherited truth," rather than to a vigorous application of the scientific method of approach, or to a discovery and creation of the means and ends we need be most concerned about today. What is desperately needed is a complete reorientation of our intellectual, religious and ethical foundations, a revision of our conception of the function of the church and minister in a given community, and with reference to inherited traditons; and a concomitant adjustment of ministerial training to fit and serve these new conditions. This cannot be done overnight, in an academic cloister; neither can it be carried out by a commission of theological investigators, effective and revealing though their work may be. Laymen who are expert in various fields of endeavor that directly impinge on the work of the church should by all means be called upon for research and criticism. There must be a long and persistent program of experimentation on the parish field. The seminary can be a clearing house where these experiments are recorded, refined, classified, exhibited, condemned, or recommended, as the case may be, and further developed. The candidate for the ministry should have available, and urged upon him, those fields of study and research to which his many practical community problems will drive him, immediately he enters upon his work. And this should be done in a true spirit of pragmatism, with the emphasis on present cultural needs rather than on the nature of the curriculum which we have inherited.

The field of study to which the modern minister must devote the major portion of his time and attention, it would seem, is roughly as follows:

1. Anthropology, historical and comparative.

2. History. The history of civilization: Oriental, Greek, Roman, Medieval, European, American. The history of religions.

3. Philosophy. A well grounded course in the History of Philosophy, emphasizing the metaphysical landmarks, the dawning age of science, the Newtonian and Darwinian revolutions, and at least a passing acquaintance with the great contemporary thought trends and philosophers. The development of religious thought.

4. Economics. The economic history of the United States. Introduction to materialistic dialectics. The nature of modern economic society.

5. Sociology and Ethics. Ethical problems in modern society. Recent social trends.

6. Psychology. Psycho-pathology. Child psychology. The parish clinic. Community case work.

7. Religion: Its historic development and cultural ramifications. Christian teachings. Christian traditions. Christianity in its relations to modern thought.

8. Education in the community: children, juveniles, young people, adults. Visual education, drama, pageantry, project groups, book reviews, forums, hobbies, social problems in the community and their relation to the ethical implications of religion.

9. Practical Church Work: Organization, the pastoral relationship, administration, finance, et cetera.

10. The Minister. Sermonic source materials. Public speaking. Practical parish work. The parish "Confessional."

11. Religious Research and Experimentation. Ritual, symbolism, hymns and music, extra-biblical liturgical materials.

Here then is an incredibly vast and comprehensive field to which the minister is driven. He has no alternatives, his duties being what they are, but must discipline himself to become more and more familiar with it until gradually there emerges in the background of his thinking the dimly discerned outlines of a new philosophy of life. And how can he be expected to do this effectively unless and until the seminary comes to his support unreservedly, and with the full power of our educational resources? The process cannot, of course, be completed in a life time—much less in three or four years in the seminary—but it is conceivable that these eleven major divisions could be quite effectively embraced within the seminary average of 230 semester hours. It would certainly constitute a good beginning.

Such a complete reversal of emphasis need shock no one. To be sure it would be a trend towards the secularization of church and ministry; secularization, that is to say, in the sense that it represents a search for a definite religious experience in terms of our contemporary life rather than in terms of inherited problems and traditions. Who will deny however, that we are driven towards such an enterprise in view of the complete bankruptcy of traditional theology? The secularizing process is upon us whether we desire it or not. Protestantism, by protesting in the first place, took the initial step towards ultimate secularization. Once the traditional authorities are questoned there is no stopping the process. The power age, our scientific achievements, our philosophic realism, and many aspects of our new economic demands are likely to speed rather than retard it. We have no other choice but to seek, and to find if we can, new spiritual values in our natural and contemporary world. A timid, half-way liberalism that stops wistfully, and looks back, is not worth saving; but it is precisely a timid, half-way liberalism, as well as a stubborn conservatism, that blights religion today. The seminary curriculum which this article would suggest points to the gradual absorption of many courses of study, hitherto reverently confined to the quiet and protected walls of a theological seminary, into the regular post-graduate curriculum of a university.

Will this mean the decline of the seminary itself? Undoubtedly. As a separate professional school it has never functioned in England or in continental Europe, even with the same theological assumptions upon which seminaries have been developed in this country. We could get along very well with institutions less pretentious in endowment, personnel and equipment. This, incidentally, would be quite in keeping with our present economic plight. Aside from any such considerations, however, every course of study embraced within groups one to eight, of the suggested curriculum, could be taken care of by any first class university quite as well as by a seminary. The latter could then concentrate on groups nine, ten and eleven, to supplement the student's academic training with courses of a more professional nature. For such courses of study that are nevertheless deemed desirable, and not offered in the regular academic curriculum, churches and denominations could establish special lectureships and endowed professorships, to operate under the joint auspices of the institutions involved.

In such an atmosphere the seminary chapel could become a proving ground for many experiments in liturgy, hymnology, music, drama, pageantry, visual education and other group enterprises, far more purposeful and constructive than the ordinary chapel service. Under their present status seminaries are as notorious for uninspired chapel services as are the colleges themselves; and the attendance, unless it is compulsory, is almost as poor. Within the century-old theological curriculum the seminary chapel finds a proper setting. In the light of new intellectual and emotional demands it has become something of an anachronism.

William James once spoke of the "Pragmatist Church." Here then is a preliminary draft of the type of seminary such a church demands. A truly experimental seminary it would be,—fresh, alert, and stimulating. It would be constantly in quest of new avenues leading to the heart of reality; never quite content with the achievements of the past; ever indebted to its traditions, and appreciative of them, but never in bonds to them.

If one single Protestant denomination could ever work itself, even gradually, to sponsor or tolerate such an experiment, and to welcome its graduates, it would attract the attention of the whole world. Far more important still, however,

(*a*) It would impose upon religion the difficult but wholesome and cleansing task of constant self-examination and adaptation to its environments.

(*b*) It would place theological education on a plane of dignity and prestige with science and philosophy, and ministerial training on a par with other professions.

(*c*) It would decrease the number of qualified candidates by an automatic sifting process, but it would enhance their cultural and social effectiveness by an incalculable margin.

(*d*) It would remove from the traditional concept of salvation its other-worldly connotations, and substitute a practical goal in the here and now.

(*e*) It would ease the financial burden of the church by making the pretentious and segregated professional school unnecessary, or at least smaller, and therefore less expensive.

(*f*) It would be the beginning of the end of denominationalism, and would enhance the prestige of the community church.

Let organized religion try its hand at finding and constantly re-creating and re-expressing the truths by which it would live. The church may, in the process, become metamorphosed to the extent of completely disappearing in her present forms and patterns; but if she remains at all she will have proved her right to exist, and will have won a new place for herself in the affections of men and women who have become estranged from her transcendental ways.

THE LEADEN-EYED

By VACHEL LINDSAY

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are oxlike, limp and leaden-eyed;
Not that they starve, but starve so dreamlessly;
Not that they sow, but that they seldom reap;
Not that they serve, but have no gods to serve;
Not that they die, but that they die like sheep.

CAN THE CHURCH BE REVIVED?

By REV. ALBERT BUCKNER COE

"THE Anglican Church is dead and knows it—the Free Church is dead and doesn't know it." Thus Dr. Joseph Fort Newton of Philadelphia is reported in *The Christian Century* as speaking of church life in England. In the same journal, of another date, Dr. Newton is reported as saying: "I see the same thing in both countries (United States and England). Vast numbers of young men and women ignore the churches. I do not think they are actively anti-religious. They are simply not interested in religion as it is presented in these times."

Prof. C. E. M. Joad of England in his book, "The Present and Future of Religion," says: "Christianity has been a great adventure of the human spirit, and Christianity, it seems, in its organized and traditional form has failed."

Mr. Roger Babson has proclaimed to the world what he has learned through the maneuvering of statistics that the churches of his denomination (Congregational) are conspicuous today for empty pews — that only about thirty percent of the membership attend services of worship. As far as I know Mr. Babson does not say that the church will die. He may see signs of death, but he helpfully offers life-restoring herbs.

On what do these writers base their assumption? As for England Dr. Newton pointedly states that there is no great voice sounding forth in the name of religion in England. We are surprised to read that, for we had hoped that the brilliant W. E. Orchard, now turned Roman Catholic, might have stirred the hard crust of English religious life. Why could not the spirit of Studdart Kennedy live on in the enthusiasm of Englishmen? Has not Dean Inge been able by his profound mind and penetrating understanding to challenge the religious life of his people? What about Simpson, Norwood and others? We verily thought it had been they who might have stirred their countrymen. More than that, what about the much discussed Oxford Group Movement that by virtue of its name claims a hold upon English interest? Cannot the composite voice of that group with its first century Christianity stir that land? Even this group with its startling pretensions has no more power it seems that the individuals who stand in pulpits.

Could the explanation of the impotency here revealed be found in Prof. Joad's words: "We remember the clergymen we know, and realize regretfully that Christ's dream of a regenerated world is too lovely for the little minds that run the machinery of instituted religion"? The dart goes home and we ponder the wisdom of the words of Dr. Newton about the importance of the great voice.

Let us look at America. What is the cause of our threatened religious breakdown? Many reasons are given, but the one most popular is contained in a recent editorial in *The Christian Advocate:* "The remedy for non-attendance at church is not coercion or pledged punctuality or any external compulsion. The pews will be filled when the preacher has a *vital message* and delivers it with conviction and passion and when church members declare by their daily walk and conversation that the service of worship does a work in them that makes them different from those about them. The Christ who is lifted up by his followers is pretty certain to draw men unto him."

Here, as in England, is the charge that the message is at fault. What can be the cause? Our seminaries are stronger each year. Students for the ministry are selected with greater care than ever. Educational standards are constantly higher. We are inspired by Fosdick, Tittle and others not far behind. Can it be true that at the door of "the message" we lay the dying corpse of organized religion?

The individuals who have thus far been quoted are to be congratulated upon their courage in even attempting to give a reason for the decline of organized religion. Even if one cannot agree with them in whole or in part he should honor them for an attempt at explanation. Let us now take the subject: "Can the Church Be Revived?" and make suggestions based on criticism with the hope that like charity of judgment may be meted out to us. Let us examine four major fields and make suggestions in those fields that, if followed, will go far toward placing the churches in a position of leadership. Most of the reasons for the decline of the church are not new, but all of them must be taken into account if we would even attempt to restore the church to its former position of influence.

The Church Working Unitedly

The Bishop of Salisbury is reported to have said before a meeting of the Industrial Fellowship: "Men do really want help and they are not getting help from the church because the church is divided." The division in England is perhaps different from the division in America. There the sacramentarian differences among the High, Low and Broad churches lead to discussions and dissensions that are far removed from life. The Free Church seems to an observer to be regarded as outside the pale of ecclesiastical decency on the one hand, and possessed of a bit of an inferiority complex on the other. And these free churches or non-liturgical churches are divided into so many denominations that the smile on the lips of some laymen is broader each year. Church union has been in the English mind for years. It has made rapid progress, but there is still a long distance to go.

We in America may rejoice and give thanks that denominational barriers with their accompanying differences of thought and spirit are breaking down more rapidly every year. Ministers of different fellowships are in closer harmony due to the practice of seminaries in receiving students from all denominations (at Yale Divinity School with its Congregational background there are large numbers of Methodists and Disciples of Christ, not to speak of scattered representatives of other denominations), to the work of the Federal Council of Churches of Christ in America, and kindred groups. We are making advances, but not rapidly enough. Large sections of the country are still under the domination of an impossible theological barrier fostered by the denominations. For example, a well-known musical organization with origin in one large communion was scheduled recently to sing in a church of another communion. On the night before the concert the church affiliated with the musical club ordered the concert cancelled because of the liberal propensities of the church playing host. Again, before a great Fellowship of Faiths meeting scheduled in a liberal church a telegram came from a church not many miles away conveying the message, "Be ye not unequally yoked together with unbelievers." Additional examples of serious differences can be given in proof that we need to hasten the time when we all shall be one.

Church Architecture

We must have beauty in our churches. There are some of our fellow countrymen who still sit with joy upon hard benches and gaze upon the bare walls of a meeting house. When we see men like Rufus Jones representing the products of these meeting houses we are given pause, but we still inveigh against the type of church architecture found throughout our country. We send our young people to college where they live in attractive buildings, worship in lovely chapels, study art and architecture and become beauty-minded. Then they come back to our communities to worship in structures that are totally lacking in beauty. And we wonder why they do not stick to the church!

Church structures need not be expensive to suggest the presence of God. There are Episcopal chapels and New England meeting houses of colonial design erected at a minimum price which are architecturally perfect and conducive to worship. On Orr's Island, off the coast of Maine, there is a chapel which is of wood throughout, but it is churchly and therein one may easily find God. There is a colonial church in Litchfield, Connecticut—beautiful beyond description—in which God moves in a mysterious way. Neither this chapel nor this church is out of reach financially for most communities, but the most delicately attuned temperament can here find rest and peace. We must give heed to beauty in its simplicity if we are to attract men to the house of God. We with one accord love the cathedrals of Europe. We travel miles to see them. We should desire our churches to suggest the cathedral and not merely be buildings thrown together for the seating of a crowd.

Friendship in the Churches

We need a new emphasis on pastoral service. Possibly this statement will be misconstrued as a return to a system that some may designate as "social" or "expedient" and like the seed sown on a rock incapable of sturdy growth. Be that as it may, it is as true now as it ever was that people desire personal attention. No matter how well educated they may be they respond to the personal touch. There are people in this world as cold as icicles intellectually and emotionally, but they do not predominate. Even the most intellectual often find their intellectuality stirred by some emotional stimulus.

The Protestant Church needs to bestir itself in this field. The Roman Catholic Church has less cause for pastoral visiting than we have because of its ecclesiastical control of the individual, but we do not need to go far to see that the Catholic priest or his representative treads his way religiously about his parish. One grows weary of hearing young ministers deride this important work. It is a certainty that those young men will in fifteen years either be in some other vocation or shifting about in search of a call to another small church. We must know people, the cut of their eyes, the breadth of their smile, their names, their occupations, their joys and their sorrows, their hopes and their expectations, if we are to have an entrance into their minds. Most of us are built that way and we are wise to recognize it.

The Message

The editorial message in *The Christian Advocate* says that if the church is to be saved there must be "a vital message." Agreed. But what is the vital message? Books have been written on that subject. The Lyman Beecher lectures given at Yale each year and the Cole lectures at Vanderbilt each year seek to suggest the field of the preacher.

Before making suggestions for a vital message it must be said repeatedly that the messenger, the preacher, is the most vital part of his message. Few people read the sermons of Henry Ward Beecher, but none question his vitality as a messenger. The same may be said concerning Phillips Brooks, who through the radiance of his personality could make a rainy day in Boston look like a day of sunshine. Recently Dr. Fosdick in writing the foreword to a book of sermons by a well known minister said: "What cannot be put down on paper, however, is, after all, the strongest element in Dr. ——'s preaching, namely himself." A well-known Chicago preacher has a tremendous hearing both in his church and over the radio. It is without question that his great vitality is one of personality. "Preaching is truth through personality," we learned in the seminary, with emphasis teetering back and forth between truth and personality. The pulpit must have more and more great personalities to draw men to and by its persuasions.

But what of the written message—the message that contains a subject, that comes up through type, that strikes the mind of a reader or a listener? Mr. Babson writes: "Declare a moratorium on theological preaching. To continue to mention old doctrines while neglecting to preach the great power of love, faith, prayer and service is a crime." But Mr. Babson is wrong. He confuses his language. He opposes the preaching of theology, but favors preaching on love, faith and prayer. He should have his minister tell him that these are among the great theological doctrines of the church. But Mr. Babson is also right, for he is thinking no doubt of the minister who spends his time in theological hair-splitting which is profitless to the minister and his hearers. Such a minister recently challenged his audience to win a gift from him of ten dollars if one contradiction could be found in the Bible. To argue the errancy or inerrancy of the Bible is profitless. To reveal the riches of the Bible as a source of power is profitable.

Suppose we are passionately aware of some of the great social questions of the day, such as unemployment insurance, old age pensions, the break-down of capitalism, the menace of color, the tragedy of war, corrupt politics, the gangster world. Should one or all of them be our message? No, a thousand times, no! To begin on any one of these themes is to begin out on the end of a limb of a tree when we should be digging at the roots of the tree. The roots do not grow from the limb. The limb grows from the roots. These social questions are not the roots of our religion. It has been said that the world needs to be reminded frequently that such a man as Socrates once lived. Socrates gave us philosophy that has stood the test of time. The same may be said of Descartes, Plato, Aristotle and in more modern times William James and Santayana.

Our Christian religion is a religion of hope—hope built upon ethical conduct and noble thinking, the pattern of which is Jesus Christ. No wonder Dr. Glover cries, "Back to Jesus." We have been forgetting the roots and gazing at the limb of our religion. In a conference of ministers a few months ago the subject of "The Content of Preaching" was being discussed. One minister stated that we "must get back to scratch." We must start once more with Jesus, forgetting the hair-splittings of the past and present as well as the hobbies that we ride today. We must get back to a vision of the Son of God kneeling in prayer in the Garden of Gethsemane and then going bravely to the Cross for the sake of principle. The courage, love, hope, confidence, helpfulness, brotherly kindness and unselfishness of Jesus should be our starting point. Thence we shall come to appreciate Saint Teresa, Evelyn Underhill, George MacDonald and others who suggest to us the mystic sweetness of religion. Thence we shall take up arms against the sea of social injustice and the varied discriminations that are evident everywhere in our society. Thence we shall appreciate Walter Rauschenbusch, Washington Gladden and the army of fearless men who today intelligently face the issues of life—all from reference to the life and teaching of our Lord.

Let me have this personal word. I am the son of a minister. There are many ministers in my family. I have grown up in the atmosphere of the church. I love it. It is my great passion to see the church justify itself as the expression in the world of the living Christ. I see the dangers that round us lie but I am not quite as pessimistic as others. The church has always had its ups and downs. I believe it will continue to be a power in this world for the teaching of Christian principles if ministers and laymen with love and trust for each other will try to think together; if we will go out in Christian friendships to know men in high position and low—their sorrows, joys, problems; if we will seek to beautify our church edifices and make them veritable gardens for prayer; if we will start from Jesus and with his love and his zeal seek to win this world for justice and righteousness. We are not defeated. We are only spurred to action.

"CREDO"

By John Oxenham

Not what, but Whom, I do believe!
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.
Not what, but Whom!

THE PEOPLE AWAIT A UNITED CHURCH

By REV. PHILIP ALLEN SCHWARTZ

IN Louis Bromfield's "The Farm" there is a sharp delineation of early nineteenth century Protestant settlers in Ohio which sets forth in high light the distinguishing characteristics of the Congregationalists, Methodists and Presbyterians of that day. He makes a psychological diagnosis of the various types which tends to strengthen the opinion that such differences are irreconcilable. The Congregationalist grandfather lives a lifetime with the Methodist grandmother in conjugal union but in constant, even spiteful tension. Passing decades have so toned down the differences and created bonds of outward unity strong enough to hold within one fellowship persons of wide diversity of talent and temperament. Often outward form alone distinguishes Protestants of different religious convictions.

Some years ago a traveler upon approaching a Chinese city in which Baptists, Methodists and Quakers were working inquired of an English-speaking Chinese the way to the Christian Mission. The Oriental replied, "Which Mission? We have three kinds of Christians, the Much-Washee, the Little-Washee, and the No-Washee." The divisions of Protestantism have been the confusion of other cultures, the "scandal of Christianity" among the nations, and the weakness of the Christian Church at home. Though the world is "too strong for a divided church," there are now in America two hundred and thirteen denominational groups, twenty-nine of which have come into existence in the last decade.

A United Church of Christ in America awaits the counterbalancing of the spirit of liberty and the sense of solidarity. Before there can be any true organic unity, there must be the safeguard of religious liberties. Yet there is urgent need for the moral effectiveness of a unified Protestant Church as the first step in the integration of religious forces in world life. This advance will be made not by organizations created for that purpose working from without the denominations, but by the awakening laity rallying to their own leaders who are strengthening the bonds of fellowship.

My own interest in liberty and unity is due both to an enriching personal experience and to a varied inheritance. After college there was a period of serving the many missionary boards in recruiting candidates through the work of the Student Volunteer Movement. There followed a time of contact with the Russian Orthodox Church in student work in St. Petersburg, a pastorate in a small community church, a term of service under the program of the Rockefeller Foundation where six missionary societies, both American and British, were cooperating in religious activities in the Peking Union Medical College. Then came pastorates in Presbyterian and Congregational churches. My spiritual inheritance is a fusion of Lutheran-Methodism and of Congregational-Presbyterianism. Seventy-five years ago my paternal grandfather was debarred from his pulpit by an ecclesiastical council that found him unorthodox, hospitable to guest preachers from other branches of the same denominational family and "guilty" of encouraging laymen to participate in prayer meetings. He had so imbued his congregation with the spirit of liberty that they seceded from their church connection and retained him as their pastor. My maternal grandfather in the post-civil-war days served as secretary of the Old School Presbyterian Commission that effected the merger with the New School. His wife was a descendant of the first ministers of Concord and of Yarmouth who fled from England during Archbishop Laud's persecutions. Thus naturally I have followed these two important spiritual goals in the expectation that ways will be found to guarantee liberty and to effect Christian unity.

For three decades talk of church unity has been one of the major religious themes. Paul Douglass reports that it was voted sixth in a survey of opinion regarding twelve urgent contemporary religious problems. Though church leaders deal with the issues involved with increasing effectiveness, they are not sufficiently aware of the interest of their rank and file. They are now seeking unity through life and work rather than through parliamentary methods involving faith and order. Only by this pragmatic approach can rapid progress be made, but if it is to be brought about at all, leaders who now counsel caution and gradual progress should hear more of what the people are thinking.

This policy of gradualism has resulted in the case of the negotiation between Methodists and Presbyterians in such a shelving of the overtures that they seem to have lost all vitality. On the other hand, a small and militant group of leaders recently prevented the union of two branches of Presbyterians who have always had nearly everything in common. An appeal to the constituencies of both churches was thwarted only by a few votes. The time has come in almost all of the denominations to re-evaluate the degree of spiritual unity that already prevails in order that there may be a great advance.

The church federation movement, hampered by the depression, will presently gain strength. Excellent and indispensible, it is not enough. The people of the churches want more even than that. A recent poll of opinion taken at summer union services in the village of La Grange, a Chicago suburb, supports this thesis. With four hundred and fifty in attendance, a fourth of whom came to an early morning service, the two congregations were asked to give certain information. Those present were invited to indicate their present church relationship, and their former affiliation, if with a different denomination. Because there is much migration across denominational lines in many families, the parents' church connection was requested. Then this question was proposed, "If the decision about church union had to be made now, which would you favor, present denominationalism, federal union, or uniting all denominations into one church?" Time was taken to explain that federal union would give every denomination complete authority over questions of faith, creedal statements, and doctrinal tests as well as polity, government and order. There would nevertheless be great gains in the field of common service, in missionary enterprises, in Christian education and in public influence. The last proposition involving a united church would require that every congregation be given large measures of liberty in its own statement of faith. Organic unity is feasible only upon condition that there would be complete readiness to differ in the particulars of faith with absolute loyalty towards the fellowship.

The poll of opinion indicated that 21 desire present denominationalism, 52 federal union, 180 a united church. Only 7.6% of all replying favor the present denominational system. An overwhelming proportion of 85% desire a genuine advance towards church union with two-thirds of the entire number ready to have organic unity. About 60% of all present returned the information requested, and as no previous announcement had been made the response was thoroughly spontaneous. Twenty persons did not answer the question concerning union.

Some people hold that the extensive crossing of denominational lines by so many people will eventually predispose churches to favor union. Most urban churches have many denominations represented in the membership. One church of which I was the minister had more than forty denominations and more than thirty national and racial groups in the congregation. Congregationalists represented at these union services to the extent of only 22% reported that they and their parents had always been Congregationalists. Forty percent of the Presbyterians, 48% of the Baptists and 60% of the Methodists had been consistently regular in their denominational allegiance. The Congregational group was also the most interchurch in nature. Twenty-nine religious bodies were represented by these members and their parents. Thirty-five religious bodies were listed among all replies.

Now the claim has been made that such churches as the Congregationalists with such an intermixture would naturally be disposed more favorably to church union. The Presbyterians who had almost twice as large a proportion who had always been Presbyterians were more of one mind on union, 91% desiring either federal union or organic union. The Methodists who had the highest proportion of denominational regularity, "once a Methodist always a Methodist," practically equaled the Congregationalists in their reaction towards the plans for a united church. In both instances seven-eighths favored the discontinuance of the present denominational independency. There is a spirit making for Christian unity at work in these churches.

To explain the large unanimity of interest in union requires a brief résumé of what has been taking place in the community during the past five years. Summer union services have brought out large congregations taxing the capacity of the churches. When the Baptists joined the Methodists, Congregationalists and Presbyterians two years ago, an additional early service was instituted because it was obvious that one service would not accommodate the number attending. It is significant that those churches that have been worshiping together for the longest period during summer weeks registered the highest in the poll of opinion on church union. Worship in which different congregations unite always proves the most effective solvent of religious intolerance. Union Lenten services have been well supported by the cooperating churches with the local Lutherans also participating and this last year serving as the host church. The best known ministers in greater Chicago were formerly invited to preach. Notable preachers from afar also served, but after three years of summer services led by local ministers it was the wish of the people to have their own pastors conduct these Lenten services.

Other union activities have increased the hold of the common Christian denominator upon all the church groups. A union Armistice Day service has been held for some years with emphasis upon international justice and goodwill. A union three-hour Good Friday service, a New Year's Vesper Communion, union laymen's missionary rallies, a service of union prayer meetings, united effort in religious education and teacher training, participation in movements for local good government, and eventually a Church Federation have all contributed to the thorough cultivation of the local congregations in the interest of Christian fellowship and service. Though worship is the common meeting ground, organization is necessary to keep the common program functioning. This is developing under volunteer leadership. That there is a Church Federation to formulate enlarged programs of interchurch cooperation is the ground for hope that something truly distinctive may issue from the present people's mandate to the local leaders. In the survey of opinion 91% of the Presbyterians responded in favor of some form of genuine unity, 87.5% of the Congregationalists, 87.2% of the Methodists and 71.8% of the Baptists. If one hold that Phillips Brooks' advice "never to move in new directions except with large majorities in favor" is sound, then when such majorities are apparent one can scarcely be excused if inaction persists and plans of progress towards unity are not offered.

One must not be misled by undue optimism and myopic enthusiasm, because the practical advances will not come to pass easily and painlessly. Specific plans will meet all manner of objections. Opponents of a united church built on liberty and unity, now dormant, will swing into opposition. The path of unity may lead to further difficulties. As in Canada there may be schisms continuing a residuary denominationalism. But wherever men are willing to worship together and then to work together there are no insurmountable obstacles in the way of genuine union.

In the field of interchurch cooperation there is a law of cause and effect, a course of sowing and reaping. Sow the seeds of brotherliness, tolerance, fellowship, and there will grow in due season a rich harvest of mutual regard, attraction and Christian love. The time has come for our church leaders to feel the pulse of the people. When church union plans are discussed by the people, there is no feverish excitement in opposition, no slackening of tempo as from a tabu, but a strong steady rhythm of interest indicative of hope and purpose. Church union will come, not from appointed committees, not through negotiating commissions, not from the top of the ecclesiastical structure, but from the bottom, from the people in the pews, from cooperating churches in many communities. Let the leaders listen to the laity. That is the true source for a united church. The people are now ready. Let there be plans for united Christian action that may be be available for those communities that are prepared to go forward. Local federation is not enough. Union of one or two congregations of the same or different denominations is not enough. In Canada, in China, and in India there is now a United Christian Church. Let us in our various denominational assemblies ask for a United Church of Christ in America.

BOOK REVIEWS

Church Unity Movements in the United States. By H. Paul Douglass. New York: Institute of Social and Religious Research. $3.00.

This volume of five hundred and fifty pages is by far the most notable work on the subject of Christian unity that has appeared in recent years. The fact that the Institute under whose auspices it is published was sufficiently impressed with the urgency of the subject to undertake the huge task of assembling the data secured, and was able to obtain the services of so notable an authority as Dr. Douglass in the preparation of the material, is proof of the timeliness and importance of the subject. The author's previous contributions to the study of the cooperative movement in his volumes on "Protestant Cooperation in American Cities," "Church Comity," and "1000 City Churches" give him the right to speak with authority in the larger field which is here surveyed.

The work was based on the answers to a questionnaire that was sent to 20,000 persons in the American churches. Of these more than 16,000 replied, stating their attitudes toward the problem of Christian unity, and the degree to which they approved of the discussion of the subject and the effort to promote greater cooperation. Two thirds of the number reporting favored some closer form of church relationship, and were dissatisfied with the present divided condition of the churches. They were inclined to agree with Dr. Ainslie's definition of disunion as "The Scandal of Christianity."

The book is divided into three sections, "Objective Trends and Popular Reactions," "Ecclesiastical Thinking and Proposals," and "Prospects of Church Union." In the first section a review is given of the steps thus far taken in the direction of closer fellowship and the instances of union and partial unions thus far secured. This is an impressive list, which was measurably covered in one of the articles in the last number of The Christian Union Quarterly. In the second section the more important proposals for unity are considered, such as relate respectively to life and work, to faith, and to church orders. In the third part the prospects and strategy of church union are presented, with some consideration of the different attitudes of youth and age, and the differences in denominational inclinations on the subject. The work is enriched with a multitude of charts and tables illustrative of the various aspects of the problem.

Highly informing is the section dealing with the efforts that have been made and are now making in behalf of unity. These relate to denominational movements and to interdenominational organizations and proposals looking in this direction. In this connection frequent reference is made to THE CHRISTIAN UNION QUARTERLY, and an unbiased description of the work of the Christian Unity League is presented. In fact through the entire volume the author preserves an attitude of judicial appraisal of his subject, ignoring no difficulties in the pathway of union, but at the same time recording the growing demand on the part of most of the denominations and a great host of their members that something be done to lessen and if possible to end the unseemly rivalry of churches, which constitutes both an economic and a moral defeat.

The tables which report in great detail the sentiments of the various denominations on the subject of unity, and the bases for their attitudes, favorable or otherwise, are very revealing, and furnish ground for earnest self-examination on the part of church leaders and members. The book is a veritable encyclopedia of information on one of the most important themes of Christian thought in our day.

EUROPE BETWEEN WARS? By Hamilton Fish Armstrong. New York: The Macmillan Company. $1.00.

The editor of *Foreign Affairs* is a thoroughly competent interpreter of the present situation in Europe, if there is any such person living. The multitude of conflicting interests among the nations of the old world would seem to make the problem of the future insoluble. Did the World War teach the nations any worth-while lessons, or was it merely one of those periodic disturbances which must be expected to recur again and again? Mr. Armstrong, in his first chapter which he names "Interim," tells of a conversation between General Tasker H. Bliss and the then Secretary of the War Department, Newton D. Baker. Mr. Baker asked the General, "How long do you suppose this war will last?" After a pause General Bliss replied: "By the analogy of other wars, I should say thirty or forty years. There may be a pause, an armed truce, while both sides lick their wounds and collect their forces. Maybe some of the contestants will meanwhile disappear; perhaps some will even change sides. But then the war will go on again until one side or the other is obliterated as a fighting force, or until civilization ends in a chaotic breakdown."

That was a rather pessimistic comment on the situation, but after a few years of hopefulness following the war, the world appears to have settled down to an even gloomier mood. One reason for this is the fact that the League of Nations, which had seemed so promising an instrument of world peace, has proved less effective than was hoped, if not indeed a futile gesture. Not a little of the responsibility for its measure of failure lies upon the refusal of the United States to have more than a detached interest in this great adventure, and to visit its disappointment with some of the policies of its war president upon his cherished ideals of the League. Certain it is that the peace plans so eagerly projected by internationalists in the period before the depression have seemed to prove abortive. Europe is an armed camp at the present time. Its two centers of agitation and danger are Germany and the Balkan states. The position of Austria, between the ambitious designs of Germany on the one side and Italy on the other, is an increasing danger point since the assassination of the Chancellor. And the more recent tragic death of King Alexander of Jugoslavia presents an almost exact repetition of the situation out of which the world war emerged. Meantime, France watches with nervous apprehension the movements of her ever-feared neighbor across the Rhine, and her more distant but ever-suspected competitor, Italy. This volume is an admirable commentary upon the present state of affairs. Is Europe actually between wars? The issue is wholly cloudy. Robert Louis Stevenson is quoted by Armstrong in his pregnant sentence: "The obscure epoch is today."

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE. By Archibald G. Baker. Chicago: Willett, Clark & Company. $2.00.

The author of this book is Associate Professor of Missions in the Divinity School of the University of Chicago. The book presents a totally different approach to the problem of missions from any former treatment of the subject. Generally the theme is presented in the form of a survey of the different areas of missionary activity, some account of the growth of the missionary movement in the world, and a presentation of the activities of the churches, or of some particular church, in the effort to Christianize the non-Christian peoples. Mr.

Baker's method is different, and is deeply suggestive. His thesis is that essentially the work of the missionary is a process of penetration of one culture by another, and the suggestion is implied that a new discipline needs development and interpretation, viz., the history of culture, and the process of culture transfusion. It is not too much to affirm that the future study of the entire problem of missions will be profoundly affected by Mr. Baker's discussion. His presentation of a new philosophy of missions, with its application in the different areas and with varying implementation, is the basis for a stimulating study of the entire project. It is particularly suggestive in the light of the Laymen's Missionary Inquiry, and the new contours of the missionary enterprise presented by that movement. The study of missions in divinity schools, colleges and churches will find valuable if not indispensable help in this volume.

THE PROCESS OF RELIGION. Essays in honor of Dean Shailer Mathews. Edited by Miles H. Krumbine. New York: The Macmillan Company. $2.25.

This is a series of papers by prominent teachers and preachers, intended to mark the significant moment of Dean Mathews' retirement from his long-held and greatly appreciated position as dean of the Divinity School at the University of Chicago. The contributions are made by such men as Dean Case, Prof. Aubrey, Dr. Justin Wroe Nixon, Prof. Macintosh, Prof. Elwood, Prof. Daniel Arthur McGregor, Prof. Lynn Harold Hough, Prof. John Wright Buckham, and Prof. A. Eustace Haydon. The themes treated by these different writers are all of contemporary interest in the fields of theology, philosophy and biblical science. There is a brief biographical note by Robert E. Mathews, son of the Dean, and an interesting list of the more important books and articles produced by Dean Mathews in his long and notable career as administrator, teacher, preacher and author.

PRAYERS FOR SELF AND SOCIETY. By James Myers. New York: The Association Press. 15 cents, or $1.60 per dozen.

These prayers by the Industrial Secretary of the Federal Council of Churches have much of the flavor of Dr. Rauschenbusch's volume published in 1910. They should be found of great value in churches where a small volume of social prayers is desired.

IN THE NEXT NUMBER

AMONG the articles in the January number of THE CHRISTIAN UNION QUARTERLY will be one by Dean Mathews giving an interpretation of his recent lecture tour in the Orient where he delivered the Haskell Lectures; a paper by Dr. Ivan Lee Holt, Pastor of St. John's Methodist Episcopal Church, St. Louis, on an interesting phase of a minister's experience; a study of Buddhism, Christianity and the Problem of World Peace, by Professor Clarence H. Hamilton of the Department of Philosophy of Religion in Oberlin College; and a number of other articles on subjects of moment, together with the usual editorial comments and book reviews.

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JANUARY, 1935

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THE CHRISTIAN UNION QUARTERLY

JANUARY, 1935

EDITORIAL

THE FUTURE OF THE CHRISTIAN UNION QUARTERLY

SINCE the death on February 23, 1934, of Dr. Peter Ainslie, the editor and founder of THE CHRISTIAN UNION QUARTERLY, the future of the QUARTERLY has been the subject of earnest consideration and discussion on the part of the trustees of THE CHRISTIAN UNION QUARTERLY, INC. In addition to their own counsels the trustees have sought advice from many of the most trustworthy leaders of the churches in America.

The universal conviction seemed to be that the magazine has rendered a greatly needed service, and that this service should be not only continued but if possible greatly enriched and extended. The circulation of the QUARTERLY has never extended beyond a small group of devoted friends of the cause of Christian Unity. Though the magazine is aided by the proceeds of a modest fund set aside by the late W. H. Hoover, it never had sufficient resources to command the publishing facilities necessary to carry out the high ideal which Dr. Ainslie cherished for it. From his own home in Baltimore, he performed the work of both editor and publisher without salary or stipend of any kind. Dr. Ainslie was a unique personality and he made a unique place for himself by just such devotion. With the passing of Elijah, there was no Elisha to take the prophet's mantle.

In loyalty to the spirit and memory of Dr. Ainslie the trustees have been of one accord in desiring not only to continue the QUARTERLY, but to project it, if possible, on a scale and with a character more closely approximating Dr. Ainslie's own ideal than he was himself able to attain with the limited facilities at his command. The consensus of opinion seems to be that a QUARTERLY of such a character should be placed under publishing auspices which would assure its reaching the leadership and scholarship of Protestant Christendom. The opinion also has been strongly voiced that the magazine would contribute more potently to the cause of Christian Union if it bore a more general and inclusive name in which the words "Christian Union" do not appear.

After canvassing many proposals, and after full consideration in numerous meetings of the board of trustees throughout the summer and fall of 1934, it was decided to enter into an arrangement with the publishing firm of Willett, Clark & Company, of Chicago and New York, under the terms of which this company would assume responsibility for publishing the QUARTERLY in the future. This action was unanimously approved and ratified by the trustees and members of THE CHRISTIAN UNION QUARTERLY, INC., and a contract to this effect has been entered into.

Under this arrangement, plans are under way for the great enrichment of the contents of the QUARTERLY, and for a vigorous program of extending its circulation in this country and in all English speaking countries. It is hoped that these plans for the enlarged magazine will be ready for embodiment in the Autumn issue of October, 1935.

For the next two issues the QUARTERLY will appear under its present name. Dr. Willett and Dr. Idleman, who are now joined by Dr. Morrison, have kindly consented to extend their interim editorial services through the Spring and Summer issues, pending determination of the responsible editorship. The publication office has been removed from Baltimore, Maryland, to Chicago. Until further notice, all communications and subscription remittances should be addressed to The Christian Union Quarterly, 440 South Dearborn street, Chicago, Illinois.

CHRISTIAN UNITY CATHEDRAL SERVICE

On Sunday afternoon December 2, a very unique and gratifying service was held at the Cathedral of St. John the Divine in New York City. It was in the interest of Christian Unity. This service was all the more remarkable in the fact that it brought together the varying groups, not always too cordial, now working specifically at this task. The World Conference on Faith and Order and the Universal Christian Council for Life and Work both marked a new spirit of alignment in presenting their program from the same platform. The five groups represented by their chief executives or leading spokesmen were as follows: The International Missionary Council was interpreted by Dr. John R. Mott. Bishop Manning and Dr. Floyd W. Tomkins presented the approach of the World Conference on Faith and Order. The Universal Conference for Life and Work was represented by Dr. William Adams Brown and Dr. Henry Smith Leiper, while Dr. Arthur J. Brown explained the service being rendered by the World Alliance for International Friendship through the Churches. Dr. Henry P. Van Dusen represented the World Student Christian Federation.

Possibly no similar meeting has been held in the interest of Christian Unity. From the same pulpit and to the same audience all these approaches to the same problem were presented in persuasive and sympathetic addresses. Until now the World Conference on Faith and Order has been distinguished by a dignified aloofness and by an attitude of prior rights which must be recognized as of first consideration. But this notable service at St. Johns revealed a new tolerance and comity of spirit. Each of the organizations represented has a segment of the task which must be tactfully and satisfactorily met before we may hope for any considerable unity of the Church. We hail this service as being most hopeful and most significant.

THE DISCIPLES AND CHRISTIAN UNITY

BELIEVING that the evidence of greater Christian tolerance and of growing inclusiveness anywhere is of interest to all who, in every communion, seek the unity of the church, we venture to set down our satisfaction in this respect concerning the Disciples of Christ. The revelation of the growth of this spirit was most marked at their national convention recently held in Des Moines, Iowa. This annual gathering of their representative leaders more nearly reflects their true state of mind than any other barometer can reveal. Since their conventions are not strictly delegate assemblies they are open to all types of mind among them and any considerable contrary voice may always make itself heard.

One needs to remember that the Disciples grew out of a desire for Christian Unity. Thomas Campbell was a veritable John the Baptist in his passion as a harbinger of this cause. At first it was a movement of the spirit without sharp definitions or ecclesiastical machinery. While it remained so, it was lifted above the intolerance of its time. It was in truth a “voice in the wilderness” pleading for the oneness of the divided household of Christ.

But the priest soon succeeded the prophet and the movement had to be defined and therefore delimited. What was originally the free movement of the spirit of God became too often a denominational shibboleth. It was preached as the peculiar possession of a few and repeated the ancient error of declaring that the only way to unity was by this particular and private discovery. There grew up this strange anomaly in American Christianity—a separate communion numbering more than a million adherents committed to the cause of Christian Unity. Their very numbers and enthusiasm became an obsession and their "first love" was lost. For a third of a century the original impulse was forgotten in the task of organizing this considerable company into the time honored methods and fashion of older communions. The prophet, as usual, had been stifled and the priest took control. Consequently, the attitude of rigid convictions and inhospitable attitudes toward other communions too largely prevailed. The climax was reached at Oklahoma City in 1925 when the convention resolved that Disciple missionaries should not only refuse to practice the recognition of other Christian communicants coming to them in the foreign field but should not even cherish the thought in their minds!

The swift years from Oklahoma City to Des Moines, Iowa, in 1934 marked the rapid change in this respect. Here was a representative convention of that people with some 3,000 attendants who faced in a new direction. The addresses were filled with the passion and spirit of Thomas Campbell. It was as if all the intervening century and a quarter had dropped away and we were hearing again the flaming evangel of the gospel of Christian Unity. No one attempted to define it. That was left to the brooding of God now at work among His scattered people. But the sense of an inclusive fellowship and of the spiritual recognition of all Christians on an equality before God was everywhere manifest. The inhospitality of former years was gone and the unity of purpose together with the charity of its spirit toward others gave profound joy to all who cherish the hope that the high priestly prayer of our Lord may be answered in fuller measure within our generation.

The Disciples have turned the corner. They will henceforth be taking a larger share in the cooperative movements of the Kingdom. They will serve and give to common causes as they have not in the past. Here is a strong and vigorous young Communion coming alongside the older fellowships of the faith, to share in the challenging tasks which only a united Church can accomplish.

THE SPIRITUAL EQUIVALENT OF SECTARIANISM

SIGNIFICANT utterances have been made in recent years regarding the substitution of moral activities for the passion and carnage of war. It is affirmed and rightly that the fighting instinct is inherent in human nature, and that the cure of militarism is to be found in some moral equivalent for fighting rather than in the attempt to eliminate antagonisms from the spirit of the race. It is wisely maintained that all progress has been a process of conquest. At first it is in the realm of brute strength. Later on the struggle of mind with mind, of various orders of social ideals, of one type of behavior with another, constitute the more effective methods of world growth. As our social order becomes more fully convinced that war is both a crime and a futility, effort is made to transfer without impairment the fighting energy of humanity to levels in which the best assets of civilization shall survive rather than perish, as is the usual outcome of physical conflict. In a word it is the effort to keep all that is best in the fighting mood of mankind by directing it against the vicious elements in human nature and in the social order rather than against particular units or groups of the race.

It requires a long and painstaking discipline to lift the combative propensity from the level of physical force to that of moral effort. It is essential that the values of antagonism be preserved. The betterment of the race is not to be secured by a toning down of indignation and anger against evil to a mere mild and amiable sentiment of good will toward all ideas and people. The chief moral leaders of history have been capable of passionate and angry protest against the sins and injustices of their times. Jesus was no exception to this rule. His anger was roused at the sight of pride, hypocrisy and cruelty. His words of indignation and reproof must have blistered as they fell. No man can love or pity with sincerity and effectiveness who has not also the capacity to hate the evils that defeat love and make pity a necessity. The ethical education of the race must include the preservation of moral indignation, and the ability to keep at blood heat the great loyalties and the high solicitudes which insure the survival of noble ideals and the extermination of the base.

If this principle is approved in the realm of race struggle, and if it is clear that war must yield to other and higher forms of conflict, it becomes equally evident that there must be some solution of the perplexing and destructive fact of sectarianism in the church, and that such a solution must preserve all the values of denominational loyalty and efficiency. No small part of the achievement of the church of God in the world is due to the devotion of Christian people to the particular communion with which they are in affiliation. To wipe out these denominational lines and lift the constituency of the churches into some all-inclusive fellowship of believers seems to many to sacrifice the warmth and intimacy of communional history and association for a less effective and more colorless relationship. No one who studies the present life of the church with sympathetic regard is unaware of this appeal to the denominational sentiment.

Yet it is clear that denominationalism presents the most serious problem to the church today. It came about in a wholly natural and apparently unavoidable manner. There was a time when it offered the only method of interpreting and promoting the fresh interests which were breaking out within the wide area of Christian fellowship. This is no longer the case. No one communion holds exclusive charter right to any of the great essentials of the faith. The basic principles for which the founders of the denominations contended have become common possessions of the universal church. As a result there survives today chiefly the denominational history, tradition and self-consciousness. In some instances these are assets of great value. In some they are rather belated opinions, prejudices and observances, which no longer minister to the efficiency of the church at large, and are merely the points of emphasis for small and gradually disappearing sects. As progress is made in the efficiencies and economies of Christian society it is inevitable that the related and purposeful groups will unite, with common denominators of belief and organization, and that the less significant and vital bodies will be absorbed or cease to exist.

In the meantime is there not some spiritual equivalent for the sectarian spirit, even as there are manifestly moral equivalents for war? If it is possible to preserve the sense of loyalty to national ideals, race purposes and the supreme objectives of civilization, and to lift the struggle in their behalf from the level of the brute conflicts of militarism to that of educational and ethical competition, why is it not equally possible to elevate the sentiment of sectarian devotion to the plane of larger appreciation of the forces which are operating in the field of Christian service, and thus pass from the sectarian to the sympathetic and the cooperative spirit? The greatest obstacle to the progress of the kingdom of God today is the inability or the unwillingness of Christians to face their common problems with a common mind. The greatest scandal from which the church suffers is that of a divided and unfraternal constituency. Astonishing advance has been made within a decade in the adjustment of denominational antagonisms, the allotment of undisturbed fields of operation, and the cultivation of the spirit of good will. But much ground remains to be traversed before the church presents to the world the spectacle of unity for which the Master prayed and which was the ideal of his first friends.

All growth into social consciousness is a struggle. In spite of all that sociologists maintain as to the early solidarity of human organization, it is apparent that every member of the race is an intense individualist. It is only education and discipline that emancipate people from this inborn selfishness. No child wants to share his toys with another child. The sense of personal possession is keen in all mankind. Even within the family, the smallest group, there must be a certain surrender of personal rights for the sake of the others in the circle, and in deference to the welfare of the social unit. It is an achievement when this slight broadening of personal interests is secured. Even greater is the sacrifice of the individualistic impulse when two or more families combine to form a village unit. There are distinct advantages in the combination, advantages of protection, community effort and companionship. None the less there is a surrender of some measure of independence, and some family units never attain the point of consenting to such association, and either maintain a crude isolation or perish in the effort.

In like manner every higher form of association is a victory over the selfish and isolating inclinations of humanity. And in no area of human interest is this more true than in that of religion. It is something of an achievement when a few families unite to form a congregation in any community. In most instances of this sort they bring over from previous associations some familiarity with church usages and beliefs. But even then there must be a fusing of ideas, a compromising of prejudices, before there can be a working body. And in the case of many people this type of organization is the limit of cooperative possibility. Beyond the congregational loyalties they will never go. No appeal for participation in the broader enterprises of the churches is of the slightest authority to them. Requests for help in establishing or strengthening other churches even of the same faith and order in their community, in further areas of home mission work, or in the non-Christian world, fall on their ears like idle words. People have to be born again into the realm of fellowship to be able even to see the kingdom of denominational or community comradeship.

Much more difficult is the process of becoming acclimated to the atmosphere of interdenominational sympathy and relationship. One must learn to carry over all the loyalties and enthusiasms of local and denominational attachment, and make them effective in the larger sphere. This is no easy task. It requires breadth of vision and tolerance of spirit. The interdenominational mind is an attainment to which men come gradually and with effort. It is like the higher culture which is secured only by patient labor. It carries with it all the lesser contacts and attachments of the family, the congregation, the community and the denomination. It is the supreme achievement of Christian relationship. To one who has acquired this quality of cooperative interest the denomination to which he belongs ceases to be the object of selfish pride and becomes an instrument for the attainment of the supreme objective, the triumph of the kingdom of God. The success of the denomination is desirable only as it serves the purpose of reaching the larger ends of world redemption.

The spiritual equivalent for sectarianism is the vision of a cosmic religion, a world-embracing sweep of Christian faith which shall absorb all energies and consume all animosities in a universal passion for the realization of the ideals of Jesus. It is not by leaving his denomination and going forth upon an orphaned pilgrimage of isolation that one is to mend the evil of sectism. It is rather by giving to denominational organizations and activities the just assessment of means to the attainment of the larger whole. The men who believe most firmly in the values of their denominational relations are those who are doing most to secure the prevalence of the cooperative spirit in all the churches. They find they can work most efficiently in the denominational grooves in which birth or social relationship or religious conviction has placed them. But the denomination is a roadway and not a goal. One day it will cease to serve the purpose for which it was designed, and will be absorbed in some larger unit of the total fellowships of saints. Meantime the great souls in the churches are carrying up to ever higher levels the affections and loyalties of their lives, and are preparing themselves and the world for that communion of saints for which the ages have hoped.

In some such lifting of the devotion and sacrificial spirit from the lower to the higher plane, from the parochial to the hemispheric, from the denominational to the Christian, is to be found the true release of soul for the supreme tasks. In such an adventure of faith all the energies of being are given scope. The animosities bred by doctrinal, ritualistic or organizational differences become of small moment in the higher altitudes of Christian service. The capacity to work together in mutual respect and affection is the corrective of the chief hindrance to the success of the gospel. It is the spiritual equivalent of sectarianism.

CHRISTIANITY AS A RELIGIOUS FERMENT IN ASIA

By SHAILER MATHEWS

THERE are at least two Asias; the one is that of the tourist and writer of romances, and the other is that of the observer of social processes. The one is no more real than the other but they should not be confounded. The tourist is interested in the novel and picturesque. Curious interest serves as a basis for general descriptions. Too often the tourist sees Asia through the atmosphere of the trans-Pacific steamer's smoking room and the irresponsible loquacities of local guides. Yet the Asia of the tourist is real. For while it is hard to reach definite opinion as to romances dealing with the Orient, what little opportunity for observation I have had leads me to think that they deal with actual elements of a civilization. The Westerner facing uncritically the customs of Asia is not likely to avoid the emotional fever from which romance springs.

Those interested in studying the interpenetration of cultures will not neglect such elements as the tourists and romanticists discover, but they set them in the perspective of vast social change. One cannot be a detached observer of such change so long as his interest is determined by the picturesque and the romantic. There is drama in the interpenetration of cultures, but it is not a theatrical performance staged for the benefit of foreigners. It will be difficult for any such student of social change to motor from Yokohama to Tokio or walk along the Bund in Shanghai or watch the building of New Delhi without sensing the undercurrent which flows beneath the surface of Asiatic life. The closer one comes in contact with this life the less ready is he to make generalizations. Assurance as to the exclusive values of American life is shaken. Whoever travels from Japan to Colombo skirts the seaboard of lands where a billion human beings live. If his ideas about humanity have sprung only from western civilization, he is apt to find them losing their grip upon his thinking. The factories and banks, colleges and military establishments which have been imported from the West are but islands in a vast sea of civilizations that were ancient when Europe was primitive. And if, as most Christian people have been taught to believe, he has looked upon the religions and moralities of these ancient civilizations with condescension, he is startled by perceiving that they have furnished social control which has kept these hundreds of millions of people from the collapse which has again and again overtaken states which have thrust themselves westward. It is inevitable that a thoughtful man from the West emerges from any considerable residence in Asia not quite the same man as he entered. If he is a member of an imperialistic nation that holds any section of Asia in control, his reaction will be different from that of the American citizen who has, for weal or woe, little political interest in the Far East. But if I can judge from many conversations with representatives of European control in Asiatic affairs, there is among them a growing sense of the necessity for new methods and attitudes in inter-racial affairs. In India the change in attitude of the British within the last twenty-five years is evidenced not only in the parliamentary treatment of the Indian nationalist ambitions but also in military and administrative affairs. Unless my impressions are altogether erroneous, within the highest official group, the attitude of autocratic control is being replaced by a more or less tentative policy of co-operation. It would be hardly safe to say that a similar change in attitude characterizes all Indian life but the Nationalist movement argues a growing sense of power and a self-reliance which though as yet hampered by inexperience are far different from the despondent hostility which formerly characterized Indian society.

Such changes in the social climate of Asia are not the product of Asiatic culture unaffected by contacts with the West. They are rather due to such contact. But quite as truly they are not merely an appropriation or imitation of Western ideas and institutions. The new spirit of Asia is the outcome of an interpenetration of cultures. It is not and will not be a replica of the West.

I

The foreign missionary movement is the idealistic aspect of this penetration. Such a movement is vastly more than one of proselytism. It is proving to be a religious ferment. Whatever may have been the motives of the founders of modern foreign missions, they have long since ceased to be independent of total cultural movement. The missionary movement has two poles of influence. On the one hand it has appealed to primitive peoples like the Karens and Kachins, and depressed groups like the Telugus of India. The native Christian churches in Burma and India are mostly composed of members of these classes. The effect of the missions among these groups has been much more than organization of Christian churches. It has given to the underprivileged a new sense of their human value. In consequence, Christian groups, especially among the Karens, have a morale and an ambition which promises much for the future. They are a social leaven.

On the other hand Christian missions have been a social ferment through education, social service, and philanthropy.

Their results here are quite as considerable as the organization of specifically Christian churches. Christianity has evoked new life in other religions. One gets a new sense of the magnitude of the movement wherever he goes in Asia. It is not merely that there are thousands of missionaries and other thousands of native Christian workers but there are schools and colleges and hospitals and occasional social settlements, the influence of which is not to be measured statistically. By far the largest proportion of the students in the missionary educational institutions are not Christian and never expect to be. Many of the teachers themselves are not members of any Christian Church yet in these institutions the Christian attitudes have been for years increasingly felt among the educated groups.

All over Asia there are being organized groups of those who accept the ideals emphasized by Christianity but do not wish to break with the social structure which is their inheritance. Especially among the Hindus, there is a tendency to declare that these ideals which the Christian movement embodies are already to be found in the sacred books. The Vedantan movement and the new devotion to the Bhagavadgita are indications of the evocative power of the Christian religion. Hinduism has always been tolerant of other religions and at the present time educated Hindus, who have come under the influence of Western thought, are emphasizing those elements within their inherited faith which can be seen to be consonant with the ethical teachings of Jesus. So far as one can discover, there is no general crediting of this ethical renascence to the influence of Christianity. They are rather being emphasized to show the worth of the Hindu principles as interpreted by men who, in so doing, have abandoned the polytheism and superstition of the masses. Probably the outstanding living illustrations of this procedure would be Tagore, Gandhi and Sir Radhakrishnan. All of these men hold Jesus in the highest respect but none of them has identified himself with the Christian community nor attempted to organize a particular religious group. Others like Wadia and Natarajan are interested in more or less organized movements which undertake to carry into various aspects of social life the idealism which inspires men of various faiths. Many lawyers and leaders in politics as well as members of the faculties of state institutions recognize the significance of the missionary school not only in their education but in their total reaction to life. In fact, many non-Christian parents prefer to have their sons and daughters attend the missionary institutions because of the moral influence in their discipline. It is, therefore, a mistake to distinguish too sharply between the educational and evangelistic aspects of the missionary movement. Both have their influence in the development of the moral and religious life of the Asiatic peoples.

II

It is, however, a mistake to think of these movements toward an idealistic unity as arguing the emergence of a universal religion. A religion is a form of social behavior, and will be conditioned by the social environment of its followers. Ethical identities are supported by variant religions each conserving elements which serve to distinguish it from other religious groupings. Unlike denominations these new groups are not the outcome of forces working within a single civilization or modifications of a common religious inheritance. They appear among different nations and conserve elements which are not always consistent with their religious philosophy or ethical formulas. Just how far they are due to the socialization of Christian ideals the historian must determine, yet it would, for example, be hard to believe that Nestorian Christianity was without influence in certain areas of China. Even more difficult is it to believe that the Amida Buddhism of Japan does not preserve Christian ideas which survived the destruction of the church for fear of its political influence. While in recent years the intelligentsia of Japan as well as in China have been influenced by the anti-Christian scientific and philosophical movements of the West, their ethical idealism has been increasingly identical with that of liberal Christians. This is especially true in the development of the neo-Buddhism and the influence of such outstanding personalities as Okuma, Shibusawa and Sakatani, among the political and economic leaders, and Anesaki in the field of religious philosophy. Kagawa, although aggressively Christian, owes much of his influence to his literary appeal to his people. The present struggle between imperialistic and democratic tendencies in Japan may well be regarded as a struggle between basic ethical conceptions. The insistence that Shintoism is to be regarded as a form of patriotism rather than as a religion is an effort to find common ground on which the representatives of the two tendencies can stand. In China the "New Life" movement might almost be described as a revival of Confucianism that uses the techniques of the Young Men's Christian Association.

III

From Shintoism there is developing an organized religious movement known as Tenrikyo. Not yet a hundred years since its founding by a woman, it already claims a membership of more than 15,000 churches with about 60,000 teachers and between five and six million church members. It is organized around the Patriarch, a descendant of the founder, a young man of university education, with a central church at

Jiba, a new city which it has erected near Nara. It has eight departments which carry on missionary and preaching work, literary extension, and education, as well as various financial and other interests. It has churches throughout Japan and missions in Manchukuo, North America, Hawaii, the Islands of the South Sea; in fact, wherever Japanese may be found.

Its official document states that "Tenrikyo is a religion of salvation founded upon divine revelation," and its fundamental principle is the "salvation of mankind." Members believe that God, the parent, descended from Heaven into the person of its founders; she was, therefore, both human and divine, and her teaching is the expression of the Divine will. Jiba is not only the home of mankind where man was created but is the cradle of salvation.

The adherents of the Tenrikyo religion believe that God created man and all else on the earth, protects and helps human life to procreate and progress daily. He is the father of mankind and man is the child of God. God helps men from his all pervading grace and all unifying virtue. Three central truths are (1) "the important moment" when God, the parent made his appearance at Jiba, (2) "pre-ordination of the residence" at Jiba where God, the parent created 999,999 original men and where the foundress lived, (3) "pre-ordination of the foundress' soul." God, the parent, caused the foundress to live at Jiba and made her body his shrine.

These three ultimate doctrines are objects of faith and are said to be above reason. By accepting them the believer receives "bright living." This is to be gained not by satisfying material needs but by being "bright and happy." This is possible only when one makes others happy also. Tenrikyo followers are endeavoring, therefore, to bring happiness not only to themselves but to all. Our bodies according to this teaching are not ours but God's. Only our spiritual selves are really our own. Apparently allied with this belief is reincarnation. The spirit borrows the body. Distorted workings of our mind are called "dust." Making use of our bodies in compliance with a dusty mind impels men to permit "dusty" conduct. These "dusty" minds and "dusty" conduct are against the will of God the parent, and are capable of spoiling human life. In order to live a bright and healthy life the "dust" must be swept away. Believers must not only brighten the world by continuous reflection upon mind and conduct but must work without thought of recompense according to the will of God. The way of salvation includes thus sanctified labor for others. The followers of Tenrikyo maintain religious dances, conduct pilgrimages and celebrations of important anniversaries and also claim to work miracles especially in the healing of diseases. They are interested in world peace and general human betterment and carry on hospitals and schools. Great numbers of missionaries are spreading the doctrine of enthusiasm, faith and a happy life which shall involve giving happiness to others wherever the Japanese are to be found.

Similarities between this movement and Christian Science naturally suggest themselves but in its development of churches, schools of theological education (there have been 65,000 graduates from special theological schools) and secular schools including kindergarten, elementary, intermediate and high school grades, it more closely resembles the foreign missionary movement as a whole. There is no evidence at hand to show how far Christianity actually effected the foundress but in its monotheism, belief in salvation, its altruistic emphasis, its organization of churches with special trained teachers, it certainly has points of similarity with the Christian movement. Though at first it was under the control of the central office of Shintoism, in 1908 it was made independent by the imperial government. No one can visit the remarkable city of Jiba without being impressed with the hold which this religious movement has upon its followers. Its search for happiness in accordance with the Divine Will and avoidance of the "dust" seems to have guarded it against any immoral tendencies.

IV

The Brahma Somaj, which was founded in 1829, is probably the best known of the Indian religious movements which have sprung up since the coming of the missionaries. Its founder, Rammohan roy, was distinctly under the influence of Christian ideas. He was a forerunner in the general movement toward the comparative study of religion, having studied Mohammedanism as well as Christianity and the sacred books of Hinduism. Philosophically, he was under the influence of Deism. While he never thoroughly became a confessed Christian, he none the less broke with certain elements in Hinduism, such as transmigration and karma. He believed that his mission was to restore the Hindu faith to its original purity, but apparently he was not acquainted with the Vedas. His early death left the leadership of the movement to Denbendra Nath Tagore and the new knowledge of the Vedas led to a hostility to Christianity. At the same time the organization of the Somaj resembled the Christian church. The great development of the Somaj was due to the influence of Keshab Chandra Sen. He was much more sympathetic with Christianity than Tagore. He believed that caste should be abandoned and, in fact, that ethics were of supreme importance. Since his time there have been really two Somaj bodies, one under Keshab being increasingly appreciative of Christ, and by degrees increasingly interested in social reform, the development of schools, and publication. Mozoomdar, the most outstanding of the many missionaries of the Somaj, wrote a book which has had a considerable circulation in the West, *The Oriental Christ.*

Keshab organized his movement more thoroughly and endeavored to combine polytheism and idolatry with his own Theism. He lectured on Jesus Christ and accepted the views of sin and social service. He believed that Christ fulfilled and perfected Hinduism and saw history in three dispensations, Israel, Christ, and his own. Neither he nor Mozoomdar ever broke with their Hindu past. Yet he regarded himself as a trinitarian.

At the present time the Brahma Somaj has lost somewhat of its influence, but it is still the best organized among the various new religious movements outside of Christianity. As nearly as can be observed, however, its followers are mostly of the older generation.

The relation of the Brahma Somaj with the Christian movement has led to the organization of a number of bodies among the educated Hindus, which are more or less champions of the Hindu faith, as represented in the Vedas, and opposed to Christianity as a form of religion. Most important among these bodies is the Arya Somaj which has for a generation shown increasing vitality. Its leader was Dayananda Sarasvati. He was influenced by Keshab Chandra Sen but not to such an extent that he became any less a Hindu. The Arya Somaj is theistic with the expressed statement that its primary object "is to do good to the world by improving the physical, spiritual, and social condition of mankind." All ought to be treated with love, justice, and according to their merits. They hold that God, the soul, and the elemental nature are eternal; that souls migrate according to the law of Karma. Thus forgiveness is impossible and salvation can be accomplished only by good deeds.

The Arya Somaj is especially active in Northern India where it maintains a college and schools of different grades. It has of late been having some success in combating mass movements toward Christianity.

V

Just outside of Agra is the interesting religious settlement of Dayalbagh. It covers 2,600 acres, and has a great number of industrial operations as well as a model dairy. Its industries have opened large depots at Lahore and Patna. The town is neat, its buildings are attractive, and its schools are attended by hundreds of students. It is the expression of the Radhasoami religion, founded in 1861. As a religious movement it has a membership of possibly a million persons drawn from all castes. It has nearly 300 organized branches. The entire movement is under the control of a central body or executive committee. Its real center, however, is in the person of its president, whose interest is as deeply religious as it is economic and philanthropic. As stated in the pamphlet describing its schools, dairies, hospitals, steel machine work, banks, water and electric works, social service, silk works, and many other activities its main doctrines are as follows: (1) the existence of one God, the true supreme being, (2) the continuity of life after death, (3) the oneness of the essence of God and the spirit entity in man. The faith describes three modes of the development of mental and spiritual faculties. Two of these are called preliminary and help the believer to obtain self-control and concentration of mind. The third brings him in touch with spiritual power which comes from God, and this results in the awakening of latent spiritual faculties. Believers' habits are to be regulated in such a way that their spiritual energy may not be dissipated. They are not to engage in political meetings or

Fairs, use intoxicants or animal food. Each follower is to live on the income earned by the sweat of his brow and to devote some time each day to the performance of spiritual duties. While there are no rites and ceremonies, all the followers are required to acquire spiritual love and affection for the head. The highest possible spiritual achievement is the realization that one's self, the Spiritual Preceptor and the Lord God are of one essence. Such an experience is not to be gained so much by reason as by intuition.

In an interesting conference which I had with the President, he emphasized those virtues which Christianity stresses, especially that of love to one's fellows. As the head of a religious community, he naturally did not commit himself to Christianity. Altogether the Radhasoami movement seems to be a suggestive example of the interpenetration of a group essentially Indian in origin by the varied influence of Western culture and religion as well as economic organization.

VI

Another movement of increasing significance in Indian life is the Ramakrishnan mission. Its founder was a striking personality, Ramakrishna, who while a thorough-going Hindu, taught that all religions were true and in their inner essence were identical. He therefore disapproved of a man's abandoning his own religion. He was in contact with Keshab Chandra Sen and the two mutually affected each other, but the movement in its present form owes its vitality to Vivekananda.

He had been a most dramatic figure in the Parliament of Religions held in Chicago in 1893. After a considerable stay on a visit in America and England, he returned to India and organized his movement. He did not undertake to organize churches but rather monastic brotherhoods who devote themselves to religious practices and to philanthropic work. He honors Jesus but was especially devoted to championship of Hinduism which he believed should use elements of Western culture. The mission is conducting forms of social service such as hospitals and schools. I have visited a number of its centers and have been struck with the sincerity of its members. While much of Vivekananda's philosophy is not theistic, the movement which he started reproduces attitudes which can hardly be accounted for by his exaggerated praise of Hinduism. They seem rather to be the expression of motives which have been evoked from Hindu faith by contact of its founder and many of its leaders with the Christian movement. Pictures of Jesus will be found with those of Vivekananda and Ramakrishna in the homes of the various brotherhoods and in the shrine of the headquarters of the Mission near Calcutta.

VII

There are many movements of a similar sort in India which there is not space to mention. I had a conversation with young Guru who seems to be an independent preacher, who teaches that love is an actual force which can be transmitted from one to another. He is said to have several thousand followers. His teachings, so far as they were disclosed to me, were very similar to the ethics of the Christian religion and his appeal is apparently to a more intellectual class and, in fact, my interview took place at the home of the Registrar of the University of Lucknow.

Mention should also be made of the work of O Kandaswami Chetty, who sees in Jesus the person about whom all may rally. Without becoming a professed Christian, he has organized the Fellowship of the Followers of Jesus. Membership in it is gained by signing a pledge which reads as follows: "I solemnly declare that I shall earnestly endeavor, independently of my own communal affiliation, to live up to the standards, principles, and ideals of Jesus, and shall endeavor to understand his person." This fellowship does not require men to abandon their Indian relations, and at the meetings which it holds Brahmans, Arya Somaj preachers, Buddhists, Moslems, as well as Christians, take part. I do not think the movement is very large but it is at least interesting as indicating a drift among the Indian intelligentsia toward Jesus without any formal acceptance of Christianity.

Another significant movement is the Federation of International Fellowship, the headquarters of which are at Madras but with chapters in a number of cities of India. Its motto is "Under heaven one family," and has as its members representatives of several religions. It is serving the cause of religious fellowship among the educated classes and has been able to temper some of the criticisms which have been passed by one religion upon another. It is concerned not only with recognition of the ethical and religious elements which are found to be common to the various religions but under the guidance of its president, Professor P. A. Wadia and its general secretary, A. A. Paul, it is cooperating with a movement in favor of international peace. The influence of Christianity is distinctly felt within its discussions and conferences.

VIII

The student of social change cannot avoid the conclusion that the outcome of these religious movements is not to be the reproduction of the forms of Western Christianity. Such reproduction is to be seen in the churches that are being developed, but such institutions are always more or less foreign to the Asiatic mind and social order. However important the denominational motives for missions may have been and, indeed, still are, Christianity especially as represented by Protestantism is bound to be either regarded as a foreign faith superimposed upon a civilization or will be gradually modified into something more characteristic of the Asiatic mind and social structure. Forward looking missionaries see this and are endeavoring in a tentative way to appropriate certain elements of Asiatic culture like music and vocabularies. How far this Orientalizing of Occidental institutions and thought forms will go only the future can decide. So far as such observation as I have been able to make warrants an opinion, it would seem that the organization of near-Western churches will be decreasingly the most significant result of the missionary movement. For as long as the Christian religion is regarded as the property of the white race, it will be increasingly identified with political imperialism or economic exploitation. However unjust this estimate may be, it is none the less a social fact which must be taken into account by all those who are concerned with the development of a Christian attitude toward life.

The history of the relationship of the Christian movement to the development of Western civilization makes it clear that a Christian organization sooner or later is characterized by the political and social structure as well as the thought forms of a social order. The organization of the Christian religion in the West is no more a natural outcome of the religious life and social institutions of the Asiatic civilizations than the Roman Catholic Church is the outcome of the individualism of the eighteenth and nineteenth centuries. If a religious movement founded in Judea by Jews in the course of a few generations became anti-Jewish and organized in the modes of a Graeco-Roman civilization, and if in the course of time it was differentiated into other forms by new political and economic forces, it seems inevitable that the Christian movement will be represented in Asia by groups which maintain their cultural characteristics, use their own thought forms and many of their religious practices. This process and its results will produce a type of Christianity which will not be dominated by Semitic or Teutonic social experience, but will be shaped in the matrix of Asiatic cultures. Whether such new religious forms will be called Christian seems less important than their ethical and religious kinship with Christianity of the West, to whose influence, direct through missions and indirect through western civilization, they owe so much.

Chicago, Illinois.

A SALUTE RETURNED

By VAUGHAN DABNEY

THE suggestive article on "The Congregationalists and the Disciples," broadcast in the October issue of THE CHRISTIAN UNION QUARTERLY by Dr. Finis S. Idleman, was picked up by the receiving sets of numerous believers in Christian Unity. Congregationalists, in particular, were quick to catch the implications of "the hailing sign of spiritual recognition" from this distinguished Disciple leader in New York city. It is the happy privilege of one Congregationalist in a purely informal and unofficial capacity to flash back a reciprocal word of appreciation and good will which may pave the way for more serious conferences leading to definite considerations for a closer working unity of these two great Christian bodies.

Perhaps the best way to continue the conversation so cordially opened by Dr. Idleman would be to present a kind of running commentary on the text of his prophetic utterance. Disclaiming any desire to advocate immediate organic union between Disciples and Congregationalists, and making it perfectly clear that he spoke only for himself, Dr. Idleman made a casual survey of the possibility of a more effective cooperation on the part of these two complementary denominations. Citing the example of the coordination of local and state church activities over the past decade through joint biennial conferences of Congregationalists and Disciples in New York state, the writer raised the question of extending the zone of united endeavor so as to include other sections of the country.

Now here is a plea that is a plea! Dr. Idleman said nothing about the restoration of primitive Christianity as a basis of union, nor did he argue for any specific method of administering the Sacraments. He did not erect a theological platform upon which both groups must stand. In fact he did not bring to a consideration of his problem any of the more common presuppositions which all too frequently wreck any proposals for unity even before they are launched. Dr. Idleman apparently made his approach not by way of Faith and Order, but along the plain path of Life and Work. Thus he has taken the dear, old Disciple word "plea," filled it with a new and richer meaning, imbued it with his own irenic spirit and sent it forth not as a challenge to debate but as a call to confer.

As a rule Congregationalists are very susceptible to such an appeal. The average Congregational minister at home and abroad is ready to cooperate, federate and even unite when he and his church are persuaded that in so doing the highest interest of the Christian faith will be served. In Massachusetts, Vermont and New York, to mention but a few states, statistics show that Congregationalists are not the least in the Kingdom of heaven when it comes to local federated and union movements. The same is true on a national scale. Since 1900 some twenty-three denominations have merged into ten, and then into eight. The Congregationalists participated in two of these mergers. In 1924 they united with the Evangelical Protestant Church. At Seattle, Washington, in 1931, the Congregational National Council and the General Convention of the Christian Church became the General Council of Congregational and Christian Churches, thus uniting the two respective bodies. Just now the Congregationalists may not be prepared to consider a third alliance. They may prefer to explore the riches of the two previous unions and consolidate their gains. They do not turn a deaf ear, however, to such a practical and Christian plea as that presented by this far-seeing Disciple minister.

As Dr. Idleman has pointed out, both Disciples and Congregationalists seem providentially designed for union because they are topographically, educationally and psychologically complementary. Each is in a position to supply what the other lacks. Neither would surrender its peculiar genius. The two halves would make a complete whole. A Combined Church would make a more effective impact upon a wider national front. A common interest in religious education, missions and social action should lead to a better understanding, while the same pioneer strain should animate both to make a new adventure in comity. The two bodies would be drawn, not driven, into unified effort.

There are also certain complementary class and cultural characteristics in the Disciple and Congregational churches. The importance of this aspect of church unity has been emphasized by Professor H. Richard Niebuhr in his book, "The Social Sources of Denominationalism." He considers churches not as denominations with theological differences but as class organizations with sociological differences. According to the author, divergencies of doctrine, polity and piety may be traced to their social roots. Recent light has been shed on this aspect of denominationalism by the surveys conducted by H. Paul Douglass and published in his great work, "Christian Unity Movements in the United States." One chart shows occupational tendencies of the various members of ten denominations. In the Disciple churches, agriculturists rate very high and social workers low. With the Congregationalists, agriculturists are not even mentioned, but educators and scientists rank very high and social workers high. Politicians and actors in Congregationalism rank very low, but a careful study of the chart failed to reveal any among the Disciples. One must turn to the Roman Catholics to make up this common lack!

Yet when this complementary aspect of the two bodies is realistically examined certain elements of tension appear which must be recognized and resolved. For example, consider the relative strength, purpose, sociological and spiritual traits of individual Disciple and Congregational churches in some town or city in the Southwest. Is it not likely that the small Congregational church would naturally be viewed as Yankee in origin, radical in theology and far too liberal in its attitude toward the race problem? How could two single churches, thus poles apart, actually unite, however much ideally they might complement each other? Consider another situation. Is it not likely that a strong Puritan church in some New England town with two centuries of life and work behind it, with a sense of sufficiency, a formal service of worship and some community prestige, would hardly consider kindly an affiliation with a small Disciple church which vigorously maintains what it believes to be the scriptural basis for unity? Before complementary groups can unite, each must know and appreciate the essential values of the other.

Here then is a call for interpreters. Dr. Idleman has begun the good work. He has spoken a gracious word of appreciation concerning the essential contributions of each group. Who will follow in his train? If, as he maintains, many Disciple ministers have been trained in Congregational seminaries, why may we not look to them as interpreters? Located as they are in various sections of the country, they constitute strategic centers of influence. If one such pastor should happen to be in the South, let him raise his voice in behalf of the little Congregational church around the corner.

On the other hand, if a Congregational minister should move from the middle west where the Disciples are strong and progressive to the New England seaboard, let him seek out the nearest Disciple church and find a way to relate it to the cause of unity.

The virility, buoyancy and optimism of the Disciples, their freedom from overhead authority, their spirit of attack upon current evils, their zeal for religious education and their evangelistic passion—these are values that any Congregational interpreter is glad to proclaim from the house top. At heart the theology of the Disciples is not static, but dynamic. The early frontier experience has bred in them a great preaching strain. The names of Burris Jenkins, George A. Campbell and Edgar DeWitt Jones belong to the honor roll of the church universal. Then there are the scholars—Herbert L. Willett, Edward S. Ames and W. E. Garrison. The work of Orvis F. Jordan in the Community Church movement, and Jesse M. Bader in the Federal Council and Charles Clayton Morrison in the field of journalism are known to most Congregationalists. The task of an interpreter is both easy and pleasant. Whatever tension exists by virtue of the complementary aspects of the Disciples and Congregationalists is in part resolved by the contributions of such men to the cause of Christianizing the social order.

There is one paragraph in Dr. Idleman's paper which is of the utmost significance and from which the following sentence is taken, "So free are these bodies to act that union may come in smaller or in larger sections as the growing conceptions of individual churches arrive at sufficient maturity of grace and outlook." Exactly! There are sections in the country which even now are prepared to follow the lead of New York state. They may not exist in the Southwest or in the Northeast, but they may be found in the great Central region of this country where for generations both Disciples and Congregationalists have fought shoulder to shoulder in every good cause and have come to appreciate each other. Especially is this true in the vicinity of the great state universities with their large student populations where the chief purpose of Christianity is not to propagate sectarianism but to function as a spiritual force in an age of revolution. In these days of rapid social change it is not unlikely that progressive churches will seek closer alliance in the face of almost unprecedented evils and that individual churches here and there will unite.

Church union will work up from the rank and file of the churches. It will never be handed down from an overhead authority. Given individual churches here and there, given an integrated church program such as the Disciple-Congregational forces of New York state, given other state organizations uniting for service, and the larger, official denominational unity will eventually and inevitably come. Church federation in the United States, noble as it is and great as its achievements have been, is not and cannot be the final answer to the prayer of Christ that "they all may be one." In this day of extensive social planning it is inconceivable that the children of light should struggle on with an outmoded, archaic and ineffectual system of competing denominations. Common sense, the demands of the age and the spirit of the great Head of the church require that we go up and possess the land of a United Church of Christ in America.

There are those who deplore premature efforts in behalf of church unity. They would not pluck the fruit until it is ripe. They talk of tides and tendencies and far-off divine events. They embrace the philosophy of gradualism. Very good! But prematurity is better than a postmortem. More harm is done through drifting toward unity than driving for unity. As Paul Douglass has so wisely and pungently said, "In spite, then, of strong objective probabilities of union, the chances are so close as to make it likely that it could be defeated by inertia. Indeed this seems almost certain to be the outcome unless very positive and determined initiative is shown by its friends."

Dr. Idleman speaks a brave and timely word when he proposes a courtship between Disciples and Congregationalists. All friends of Christian unity rejoice in his gesture of good will. Of course there are lions in the path, but lions exist for the purpose of being driven away. We have but to remember a passage in the "Pilgrim's Progress" to realize that a bold front will intimidate any lion.

Meanwhile let men of good will in our Congregational and Disciple churches labor and pray for a better understanding between these two pioneer churches, so typically American and so closely identified with the settlement and expansion of this nation. Let them open their minds and hearts to the call of the Spirit, and follow the truth as it may be revealed to them. As Peter Ainslie of revered memory said, "Christ must be free and, therefore, the scandal of denominationalism must be abolished in order that his church may fulfill its purpose in the world." One Congregationalist acknowledges "the hailing sign of spiritual recognition," returns the salute of his Disciple friend and brother, and awaits with confidence the fulfillment of the latter's prophecy that "the next step in the reunion of American Protestantism may naturally be taken by the Congregationalists and the Disciples."

Newton Centre, Mass.

THE ETERNAL PARTNERSHIP

By Bishop Robert Nelson Spencer

"Oh, brother man, if you have eyes at all,
Look at a branch, a bird, a child, a rose,
Or anything God ever made that grows,—
Nor let the smallest vision of it slip,
Till you may read, as on Belshazzar's wall,
The glory of eternal partnership."*

THE Eternal Partnership is rooted in the being of God. It is the basic fact of the Holy Trinity. It makes possible, and, indeed, reasonable the affirmation that God is Love. When a sincere questioner interrupted Martin Luther to ask what God was doing in that eternity before he created man, Luther replied that God spent the time in a birch plantation, cutting whips with which to lash the backs of people who ask impertinent questions. But the question was not impertinent. If God is Love, whom was he loving in all that long eternity before his creature came upon the scene? We had a popular song a few years back, the refrain of which was, "I love me." It was a popular song because self-love is very popular. But God could not have been singing that song, "I love me," from all eternity. Even God's creatures could not go on singing that song, that is to say, putting it into practice, without destroying themselves. Self-centered love spells death in a moral world. The springhead, then, of the Eternal Partnership is in the Trinity of God. We need only to imagine what Personal Divine Love would have been if God had been only one Person.

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*Edwin Arlington Robinson: "The Children of the Night."

When God began taking his children into the Partnership, and upon what terms he received them, we do not know. The Firm must be very old. I have read that upon a certain morning, some tens of thousands of years ago, someone with feet like a man set out for a walk in Pennsylvania. It was raining that morning; for the slab that perpetuated that pedestrian's footprints was pitted by raindrops. The scientific reporter of that morning walk said that he was as reasonably sure of the facts, and approximately as sure of the time, as if he had read it in the day's newspaper. This incident satisfies both the "Age of the Rocks" and the "Rock of Ages." There was something very tender, very beautiful about the rain that morning. It meant that the weather was even then getting organized for business. It was getting organized to do things for the daily bread of the barefooted "man." And it redeems, what otherwise would be terrible in its studied inhumanity, that whirlwind voice in Job: "I cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man."

But to leave this "sermon in stone" and to push on to that poet who was far greater than he who said there are sermons in stones; to push on to that poet, whoever he was, who wrapped himself in his singing robes, and gave us Genesis. All that the divine poet can say there of the earthly partner is, that he was very earthly indeed. He says that when God took him into full membership in the Firm, he was no better than "dust of the ground." Strangely enough I met that phrase, or one that is as near like it as one pea is like another, in yesterday's newspaper. A writer was saying that the "scum of the earth" landed on Ellis Island. It was not a nice thing to say of a man who had come over here into the Partnership. But we know what was meant. In a thousand years from now, when that idiom of the "scum of the earth" has faded, and, if the wood pulp upon which my paper was printed has not wholly disintegrated, some literalist will read it and wonder. He will say, very likely in a lecture, that some scum from the shore of Europe floated across the Atlantic and washed up on our shores.

The "dust of the ground" must have been an unsatisfactory partner. In fact we know he was; for we hear the Senior Partner saying—and again the Social God speaks—"Let us make him in our image, after our likeness." That image, that likeness, is to be the soul of the Eternal Partnership. Before that transaction, I take it, man was no better than a breathing animal. Now the Senior Partner has breathed into him a living soul. Therefore I raise this question: Why has man persisted, and why does man persist even unto now, in comporting himself as a breathing animal, and not as a living soul?

We look at the Eternal Partnership as it operates in cities; cities being the most important factor in any clinic of civilization. We may still keep the book open at Genesis, since there we have the very beginning of the city. And there we have the reason why the city has been to this day, not a partnership, but a shame. Take Chicago—not better nor worse than other cities. When Chicago was first laid out, it was laid out on certain low grades. As the city developed, as its drainage system was put in, it was necessary to put jackscrews under whole blocks of the city and to bring them up to grade. Now what was physically true of Chicago was morally true of that first city—the city that the sons of Cain built in the morning of the world. It was laid out on a low moral grade.

For what must you have to have a city? You must have three things at least. You must have commerce. You must have the useful arts—the skyscrapers of steel to house your commerce. You must have the fine arts; for whenever you assemble a great number of people, you must feed that hunger for beauty that is in man. Marcus Dods, in his volume in the Expositor's Bible, has interpreted for us that sublime history-poem, has told us how the sons of Cain contributed to the first city those essential elements. Jabal Cain was "the father of such as dwell in tents and of such as have cattle." Jabal organized men with moving tents, a band so large that it could defy hostility, and move outward further than to noon. It could penetrate the lush pasture lands for miles about; and it did have cattle. Jabal was the father of commerce. He was the father of the man who took a railroad and made it sing all the way from Chicago to the Golden Gate. But the slogan of Jabal was not the slogan of a partnership. It was the slogan of "every man for himself, and the devil take the hindmost." The motto on the Cain family crest was, "Am I my brother's keeper?"

Tubal Cain contributed the iron arts. He was "an instructor of every artificer in brass and iron." He was the father of the modern skyscraper. But his spirit was the spirit of Cain. Jubal Cain, as we would guess from his name, "was the father of all such as handle the harp and organ." He was the father of the fine arts. Then there was a girl in the family. We are not told what she contributed. But we are told her name—her name in an age when names described people. Her name was Naamah. Now Naamah means "pleasant to the eyes." And that speaks volumes! And she is not unknown in cities today. I have sometimes seen her when her little finger was thicker than a banker's loins. Sometimes she is the broker's lady and sometimes she is the bandit's Julia O'Grady, but the twain are sisters under the beautician's skin. How much of Jabal's commerce, and Tubal's useful arts, and Jubal's fine arts, contribute still, not to a civic partnership, but to the keeping of Naamah pleasant to the eyes!

The tale of the city is therefore a Tale of Two Cities—not as Charles Dickens' of London and Paris, but of Cain's and Christ's! The City of Cain or the City of Christ! There the momentous struggle has gone on, is going on, will go on. It is a struggle between those who count themselves their brothers' exploiters on the one side, and their brothers' keepers on the other. Christ faced it long ago, and all that he could do then was to cry his great heart out over it. Does he weep still, I wonder, above this conflicting destiny, as he wept over that other city on the day of palms? Is he still saying, "If you knew, if you only knew, the things that belong unto thy peace!" The trouble with those tears was that they were not any good. Even today there must be his tears on the palm branches when they are waved by the city's corrupt rulers, by its bosses, by its great unthinking majorities. Yet there is in Revelation a pageant that I think may be prophetic. It is a pageant wherein the turrets and minarets of that bad old Babylon fade out, and the fair towers of the City of God come more and more into view. In fifteen years I have seen a whole new humanity awakened in a city. I have seen much of the Cain spirit, and I see it still. But I have seen the Christ spirit grow. I have seen his disciples more and more doers of the word, and not hearers only. There is no such thing as a "secular" drive in a city. Ninety-eight per cent of those who lift a humanitarian burden in cities, draw their inspiration directly from the altars of religion. Even the priests do not hurry along as they once did to preach a sermon on the Twenty-second Sunday after Trinity, and the Levite to read the Lessons. They cross the road to the wounded traveler. I see, I think, as on the city's wall, the glory of an Eternal Partnership.

If we have eyes to see, I think that we see the Eternal Partnership more operative in our nation today than in any previous hour in its history. I am certain that our country was never so beautiful as now; that there was never so unbearable a beauty in our humanity. Long ago our Lord said: "I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Is not that very Scripture fulfilled in our eyes? Not since Columbus followed his lonely conviction to these shores, and knew not that he had found them; not in the heroic days when we struggled for our liberties; not when we were struggling to preserve our unity as a nation; not in the heroic toil of tunneling these mountains, bridging these streams, building these cities; not in the times of our prosperity, has there been such unbearable beauty in our humanity as we see today. I know that we have seen the dark side of the shield—the closed banks, the cold factories, the desolated farms, the homeless and the hungry. But have we looked on the other side of the shield? There was a mother once whose daughter bore on one side of her face a hideous birthmark. People used to stare at that young girl. They did not mean to be unkind, but they were fascinated by that facial blemish. To such her mother would sometimes say, "Have you ever noticed how beautiful one side of Harriet's face is?" Have you noticed how beautiful one side of America's face has been during this depression? Have you really seen these patient, homeless, hungry, dispossessed millions of ours? A hundred and fifty years ago in France, a few thousands—not millions—were hungry. If you had been in a public place in Paris a hundred and fifty years ago, you could have drunk blood without stooping! There has been almost none of that, practically none at all, in our country. Why? Is it that these millions have feared the police, the soldiers, or that they had not the implements of bloody revolution? You would be very foolish to think so. It is true that some of these miserable ones have done violence to themselves. They have leapt through the "forbidden door" because they could not bear it any longer. May he who holds in his hands the canon against self-murder, and who in all their afflictions has been afflicted—may he judge them in mercy.

The New Deal seems suspect all over the land. Keen eyes watch the shuffle of the cards. Above the land the blue eagles contend with the gier-eagles of self-interest. Yet the New Deal, in its essence, in its ideal content, is not a New Deal at all. It is an Old Deal. It is as old as the dawn on Galilee and as the candlelight in Capernaum windows. The New Deal is an attempt to approximate, at least, the Eternal Partnership. Are there not faults in it? Yes, many. Are there not wrongs in it? Without doubt. Politics in it? It will be of politics suspect by all who know only politics. And it has opposition on every hand. But have we not read: "If the world hate you, ye know that it hated me before it hated me."

Can we discern the Eternal Partnership in the Christian Church? Well, the junior partners can at least sit around the counting table, and we are all one when we rise, or kneel, when the Senior Partner comes in. The serious thing is that we cannot kneel as one around the Spread Table of our Lord. I think that is serious, not only on the side of the Gospel, but on the side of the Law. If there was ever a Trust laid down in this world, it was the Trust our Lord laid down that night in the Upper Room. The terms of that Trust are so simple, so all-embracing, so unambiguous, that to misappropriate them, or to misuse them, would seem to be reprehensible in the last degree. It would leave one, one would think, without defense. Now we all know what it means, in our common law, to tamper with the terms of a Trust. If a million dollars is left in Trust, the income to be spent on all of God's children, have the trustees the right to appropriate that income only to such of God's children as have wings? In an earthly Trust to do so would be to land the person, or persons, guilty in the penitentiary. Yet all down through the ages, one group, or another group, has claimed to be the trustees; one here and another there, has tampered with the terms of that Trust. It is quite safe to write about it, to talk about it, if one does not say who has tampered with it most, or who has tampered with it least, or not at all. Are we not all guilty? And what manner of Penitentiary has God prepared for those who have not loved him and their fellows in this awful focus of his Love? If we could only let it alone; but we cannot. It will not be put by as the crucial question in Church Unity. It is what our Lord made it—a Communion; and our hearts are restless until we commune in him. Yes, and restless because we feel that the hands that betray him are with him on the Table.

The other day I was speaking over the air. A hospitable studio had given me permission to speak quite informally for half an hour. I was talking about Thanksgiving Day, and how the great Thanksgiving text must be surely that which says: "In the night in which he was betrayed . . . he gave thanks." Suddenly it occurred to me that I must be reaching quite simple folk, folk burdened and bewildered by all this ambiguous scene in State and Church. Some lines of William Morris came to my mind—lines that Morris wrote before he became sophisticated and contentious and bitter:

"It was in Church on Palm Sunday,
Listening what the priest did say
Of the kiss that did betray,

That the thought upon me came,
Of the lantern's steady flame,
Of the softly whispered Name."

Yes, there is more of the Eternal Partnership than we know. Even as I spoke through the "air," some one was carrying the lantern's steady flame down a rutted road to a sick neighbor; and the lips of millions were burdened with the softly whispered Name.

Kansas City, Mo.

ADVENTURES IN CHRISTIAN UNITY

By Dr. Ivan Lee Holt

MY experience in the church is similar to that of many men in the ministry. I was born in a small village in the south. My grandfather was a minister; my father was a lawyer; both my mother and father were very active in the work of the church. From the time when I was old enough to go, I went to Sunday school and church. In the small town there were two churches—a Baptist church, and a Methodist church. There was much rivalry between these churches, and sometimes there was heated controversy. I can remember the stir caused in the town when the Baptist church secured as a minister a man who had studied Greek in his seminary course. He had some things to say about baptism which brought consternation to us Methodists because our minister knew no Greek. We did not have the bitterness and antagonism between families and groups which church controversies have brought to many communities in my native section. However, there was no thought of cooperation.

An experience of my teaching days comes to mind as indicating how bitter antagonisms were. I had finished college and I had returned to my home community to teach. It was the custom for the teachers in the small church college to go into the communities of our patronizing territory for Sunday sermons and addresses. One Sunday I went with the minister in charge of a circuit; he had three country churches, and on the Sunday I accompanied him we went to a church where he preached only once a month. Our reason for going was his report that there were more children and young people in this community than any he knew; he thought some of them might some day go off to college. As we left his home in the small village, he put in his buggy several hundred pamphlets, saying to me, "I make it a point to distribute literature whenever I preach." On our arrival at the home where we were to stay his first question was, "Was the Campbellite preacher here last Sunday?" When the question was answered affirmatively, his comment was, "I will fix him tomorrow. I brought my literature along this time." At the service on Sunday morning he devoted all of his time to an attack on the preacher of the preceding Sunday. Then he distributed as literature the pamphlet with the title, "Stump-Puller; or Campbellitism Eradicated." This community had families set against families, father against son, mother against daughter. It never heard anything from its ministers except controversy. Such was the service of religion to many a southern community of those days when I left college.

The journey I have taken since then has been one of twenty-five years, measured by dates on the calendar. Measured by changes in attitude of one church toward another, it seems a much longer journey than that. I am trying to recall those experiences of mine which seem most clearly to indicate the change. The three which stand out in recent years are my contact with the Jewish Synagogue, my attendance at a conference of the World Alliance for International Friendship, and my consecration of Communion in an Episcopal Cathedral.

Across the street from my church in St. Louis is Temple Israel. For more than thirty years its Rabbi was the able and distinguished Leon Harrison. He and I were close friends and we began an exchange of messages at our temples of worship.

When the Great War was over and there was so much suffering among the Jewish citizens in some of the European countries, we held in my church a service of Christians to pray for and give aid to these Jewish sufferers. A Jewish Rabbi, a Catholic priest and a Protestant minister spoke. Such services were held in other communities, and they have become the ordinary thing in these days. Sixteen years ago that service aroused considerable interest in the city of St. Louis and strengthened my friendship with Leon Harrison. A few years ago the great Rabbi was accidentally killed. In my church was held a memorial service. The present Rabbi is the brilliant Ferdinand M. Isserman. He and I have become the best of friends and we have brought our congregations even more closely together. On Armistice Day the Sunday schools of the Second Baptist Church, Temple Israel and St. John's Methodist Church met together in a Service for Peace and Better Understanding. Once a year there is a dinner of the men's clubs of these three congregations. At the intersection of two of our main streets in the city stand these three houses of worship, and there is not known any of that feeling of antagonism which we used to experience in our American communities twenty-five years ago.

The city of Cambridge has seen many processions in its streets and its college quadrangles. Never has it seen a more interesting procession than that which made its way to the Cathedral Church of St. Mary the Great on a September Sunday in 1931. In that procession were clergymen of many Protestant communions of Europe and America. Each wore the pulpit gown of his own communion. Here was the simple black gown of the Protestant clergyman of France. Here were the beautiful and highly decorated vestments of the Archbishop of Bulgaria. These churchmen from many lands marched in procession to a service in the interest of World

Peace. The Bishop of Ripon, who recently died, preached the impressive sermon; one Scripture lesson was in French and the other in English. But the moment which impressed me was the announcement by a minister from Scotland that the congregation would sing in German Luther's great hymn, "A Mighty Fortress Is Our God." I cannot yet get over the thrill of hearing French and English people sing in the German language a hymn which was the rallying cry of the German church in the days of the Great War. The church may have blessed the Cannon, and it has many sins for which it needs to ask forgiveness, but it has in it many who know how to forgive and how to love. The church of a generation ago could not have sponsored a service like that.

Much has been written about a Communion Service which was held in Christ Church Cathedral, St. Louis, in May, 1932. It seems to be generally conceded that church history was made that night. Not since the War has American Protestantism known as significant a service. There are some facts about it which have never been related.

A Christian Unity Conference was held at St. John's Methodist Church in that month of May. Through Bishop Scarlett came the invitation to have the closing Service of Communion in Christ Church Cathedral. Bishop Scarlett and Bishop Johnson both joined in the invitation. In St. Louis Protestantism we can never forget their beautiful spirit of cooperation and brotherliness. For the most part the Episcopal Church in St. Louis has supported the bishops in what they did. There has been so much criticism in some sections of the denomination that it would be inconsiderate to discuss that service at length. Certainly those of us who had part in it deeply regret the fact that we were responsible for a controversy. We are sorry that a service in the interest of church unity should have produced such discords in a church which opened its doors for the first time to such a service. Only a few years before the World Conference on Faith and Order at Lausanne broke up without holding the Service of Communion which had been proposed. The clergymen of six denominations had part in the service, and I suppose I am the only minister outside of that church who has consecrated Communion in an Episcopal Cathedral.

In the early days of my ministry in St. Louis I had a fine tutor in Christian fellowship. Dr. William C. Bitting was the minister of the Second Baptist Church when I first came to the city. He was courageous and a man of deep convictions. However, he was one whose life was Christ-centered. As a denominationalist he was a failure; as a Christian he was a great success. He did much to build up in the city of St. Louis that large fellowship of those who seek the companionship of their same Lord. His church under his leadership and during the pastorates of Dr. M. Ashby Jones and Rev. George H. Tolley has maintained a beautiful fellowship not only with St. John's Methodist Church but with other churches in our city.

These experiences of mine can be told by many another minister. They have come to so many ministers that they constitute a group experience, or a generation experience. Changes of belief have come to so many that the theology of a minister or layman is very likely to be a composite theology. It is interesting to note the emphasis on ritual in many nonliturgical churches and the simplification of ritual by the Protestant Episcopal church. Consciously and unconsciously there have come these borrowings from one another until more has happened to bring Communions together than even their leaders realize. I recall a story which a former moderator of the United Church of Canada used to tell. In the days when the formation of that church was being discussed, a Presbyterian layman said, "Doctor Pidgeon, I will always be a Calvinist." Doctor Pidgeon stated to him the principal points of difference between Calvinism and Arminianism, as he had learned them in his seminary days. There were four points of controversy, and in three of the four the layman chose the Arminian position as his view. That story is a fine illustration of what has happened.

At a conference of Modern Churchmen in Bristol, England in September, 1932, Dean Inge raised the question, "Will Protestantism Survive?" He was interested in the future of the Protestant movement. Is it a temporary phase of religious organization, or does it possess permanent elements? He reached the conclusion that its future depends on the spiritual discovery of universal elements of truth. The strength of the Roman church is its catholicity; within its own limits and on its own terms it is truly a catholic church. For England the dean had in mind a national church which would not appeal to Protestants in the United States; the particular church he had in mind would be England's contribution to the new reformation. It was his conviction that the Protestant church would be assured of survival if it could keep before it the reunion ideal in the search for universal and permanent elements of faith.

In the United States we are very solicitous about our denominations and their integrity. Each of them has made a fine contribution to the symphony of faith and practice. There has been room enough for all of them. Within the Methodist family there was a separation in 1844. Most leaders in the northern section of the church and in the southern section of the church feel that that separation enabled the Methodist church to function far more effectively in both sections. So each denomination could easily justify its history and its course. However, we have now come into a time when each denomination must seriously raise the question: Is it possible for a church to stand in the way of the kingdom? It may be some years before a plan is worked out for a united Protestant church. The ground work for such a plan is being laid, however, in the pressure of these days as well as in the changes of recent years. A denominationally-minded church cannot say much to a nationally-minded political order. A denominationally-minded church cannot offer very effective opposition to widespread crime and militant evil.

Not long since I came across a discussion of the new reformation. To that discussion I am greatly indebted, as I think of our present task in the church. I want to paraphrase it, as it sets before us the confusion of disciples in an early age.

A new religious reformation is quietly but pervasively on its way. It has not the dramatic moments furnished by the daring of Luther, and Calvin, and Knox. It is just as revolutionary as the undertaking of the leaders of the Protestant Reformation. Some of those who see its trends are afraid of the loss of faith, but no one need fear who wishes Jesus to be taken in earnest. Every demand of the new reformation is for the creative living of the principles of Jesus, and it is the man who has had a new contact with Jesus whose eyes are opened to the new vision, and whose mind is open to the new truth. The two disciples who walked to Emmaus discussed their disappointment in the failure of Jesus to meet the expectations of their Jewish faith—"Their eyes were holden that they should not know him." But in the breaking of bread—an experience that belongs to life, not traditional belief—"their eyes were opened and they knew him." The day seemed to them a sad one for faith—in reality it was a sad one for a narrow and limited faith. It was a glad day for faith that sends its influence into all the regions of life—a day when men realize that God is present in life's breaking of bread.

An American philosopher has written: "No great civilization has ever outlasted the death of its religious faith." He might have gone a step further to say: "No society ever has been healthy whose religious life was unhealthy." Dr. Fosdick recently said: "A society which, providing for the future, builds great factories, immense railroad systems, and even innumerable schools, but does not care whether the future has a wholesome religious life, is playing a fatally short-sighted game." In view of this fact, stated in different words by different men but with equal clearness by all, it is a sad thing that religion today sometimes sanctions ignorance and bitterness, and stirs up meanness. Religion may inspire and create, it may embitter and destroy. It was religion that drove Paul to persecute the Christians; it was religion that constrained him to write, "If I speak with the tongues of men and of angels but have not love, I am become sounding brass or clanging cymbal." The Pharisee and the Publican are both religious. Religion cried, "Crucify Him!" and religion prayed, "Father forgive them." Religion may bring a man to fight for his convictions, convictions that are good and convictions that are bad. The members of the human race are apart psychologically and religion often drives them farther apart. Religions may divide; denominations separate; and the result is an increase in antipathies and quarrels. Jesus sought to overlook prejudices—He commends a Samaritan, a Roman, a woman of Sidon, and He loves all sorts of people. The new reformation emphasizes (1) the difference between abiding experiences and the temporary forms they assume; (2) the necessity of bringing people closer together; (3) the courage a Christian must have in applying the principles of Jesus to the social, industrial and international orders.

There are many influences that divide men. We must not add to that group the influence of religion, and thus seemingly consecrate war. The Christian religion ought to be foremost in a service of better understanding. Finally religion cannot be an opiate. In the Kremlin at Moscow over a shrine hangs a banner with a word from Karl Marx, "Religion is the opiate of the people." We must believe in God who is good, and God who saves. Our fathers would have said, "God is good, but after all men and nations can go to hell." We can not trust God to save a "society or nation or civilization whose members are not exercising intelligent, public-spirited, sacrificial consecration in the solution of its problems."

As the new reformation wins its adherents we may join them; we may defend the old order; we may be uncertain as to our course. There are many in the group of the uncertain. "The two on the way to Emmaus wondered about God, and His silence; they knew the testimony of those who had seen Him in vision, but they had not the certainty of His being alive; they were sad because they were confused."

We would like to know for ourselves about God; we would like to find Him alive and real. The assurance to our souls will come as He breaks bread with us. We do not come to faith by argument. Hume once said that no amount of testimony, of the kind you weigh in a law court, could prove a miracle. It is the soul that must apprehend God. The evidence is spiritual though it comes through the sacrament of material things—the breaking of bread. "Sometimes in moments of solitude, sometimes at church, sometimes in conversation with a friend, sometimes in a busy crowd holy influences shed a glow on our hearts." When they come God is near.

"Their eyes were holden that they should not know him," as they discussed their disappointments; in the breaking of bread "their eyes were opened and they knew Him."

In these days we may come to certainty only as our Master breaks bread with us. The church must be sensitive to the need behind and the religion in this new reformation.

Arnold Bennett tells of shipbuilders in his "Milestones." One partner thinks his younger partner out of his head, when he wants to substitute steam for sails in propelling ships. That same young partner grown old resists any effort to substitute steel for wood as material for ships. Against that attitude does the religion of Jesus protest—it cannot be held in cisterns but it is a life-giving spring, bubbling up everlastingly. There must be more than mere change, however. There must be an inner control, a religion of the spirit, a finer life. After all religion must function in happier and better lives. If I were to search for an illustration of this influence of the religion of Jesus I could not find a better one than in Matthew Arnold's reflections at his father's tomb. To paraphrase him, "I see a man climbing a snow-covered mountain. His companions fall in the snow. He presses on until he reaches the top! Another—and I know that is you—I see. The ranks of humanity are broken as men march through the desert. Some are hungry; some are thirsty; some are tired. One moves through the ranks. The hungry are fed; the thirsty have water; eyes brighten; the ranks are reformed. The host moves on across the desert, on to the city of God."

St. Louis, Mo.

WHERE DO THE OLD ROADS GO?

By Gaius Glenn Atkins

I DO not mean where do they take us but what becomes of them when new roads edge them off the map and traffic deserts them. Our region here in New York state, we think, has unsurpassed highways but our landscape is veined with superannuated roads—all kinds of roads. North of Rome the long ladder of "locks" which once stepped up—or down—the traffic of the Boonville Canal is rotting away. Between Syracuse and Rochester one passes little broken links of the Erie Canal nourishing a growth of willows on what was once the tow-path and haunted of a misty Autumn twilight by the ghosts of vanished boats. We cross trackless trolley beds and lines of rust through the weeds which were once a railway. We are always passing abandoned stretches of roads whose curves were too sharp, whose grades were too steep and whose course was too winding for the modern engineer. He has left them to go where old roads go and built his three-strip highways for a speed they could not endure and a traffic of which they never dreamed.

I used, years ago, to greatly love and often use the "gorge" roads which led from the Deerfield or Green River valleys to the "hill-towns" in western Massachusetts. They followed, in no haste at all and with an always winding ascent, lovely brooks back toward their sources. There was thus always beside these roads some gleam of running water or the peace of little pools where a trout might lie and the white birch find a mirror for their beauty.

In the deeper and more narrow passes the hemlock touched branch-tips overhead. One travelled then to a double music; the softly singing brook and the winds through the trees. In a winter snowfall they became enchanted ways of silent whiteness. There were never, I think, though perhaps I see them now transfigured by memory and the mist of the "tears of things," roads more beautiful or with such vistas, now seen, now lost, of far horizons. They reached the uplands through the hidden heart of the hills. Now the Mohawk trail takes these same hills "en face" and boldly in long sweeping curves with hotdog stands for hemlocks and gasoline brooks. As I drive it now and then I search in vain—and perilously—for the old Shelburne Gorge road. Where do the old roads go?

Some of them go back to their earth again as "fleet all the works of men." Winter freezing and thawing break them up, the rains cover them with the wash of their own borders, the grasses find roothold there and make a bed for wind-borne seeds, stronger growths push in and presently only a green sunken way is left through the fields or around the hills, where in time, the plow will find depth enough for a furrow, some harvest ripen—and the cycle be complete.

They take much and change much when they go. They were part of the landscape and suited to the scene. They were often tree-bordered and always attended by wayside growths proper to the soil and climate whose seasonal progression was Nature's own artistry of landscape gardening. Birds brought them their shy companionship. They were roads of a slow pace and intimate association, ruminative roads and rich in friendship. Those who used them "belonged." Neighbors stopped as they passed and exchanged the gossip of the farm or countryside. The ploughman left his horses in the furrow and the housewife dropped the table cloth she was shaking out to talk to a friend driving by. You studied the fields and watched the progress of "haying" on upland meadows while your horse drove himself. He knew the road in the dark and took the right turning if you left the reins loose. They were deeply humanized. They had carried the living on every human errand—and the dead to their well earned rest.

The new roads have changed all that. They have left houses off the road; changed the frontage of farmsteads and given you the back of the barn to see instead of dooryards with lilacs and peonies. (Curious how these minor changes alter all the foregrounds of the picture and make the familiar strange.) Their "shoulders" are often still raw, the scars of cuts and fills still unhealed. Wild things cross them at their peril. An efficient state highway patrol keeps their drainage open and the otherwise unemployed mow their borders. They have become an extension of the main street of Vanity Fair and the funeral cortége thinks itself to have shown sufficient respect to the dead when it goes no more than forty miles an hour. The old roads seem so completely, hopelessly gone—and yet—

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A road created by the necessities of commerce, human intercourse and the general business of society outlasts empires. The roads Rome built still vein the lands she ruled. The native populations used those same routes before she paved them for her legions. Any high road in England is likely as old as the end of the last Ice Age. One can still trace the Pilgrim way across the Downs from Winchester to Canterbury. "Number 20" was once the "Cherry Valley Turnpike" and that was once the ox-cart trail by which the pioneer penetrated central New York, and that was once a winding path worn deep by the moccasined feet of the Mohican or Iroquois. Even if a road be deserted, it will, if it be worn deep enough, leave some persistent record of itself through a forest or a field. It may seem only shadow when the lights are right, but that shadow was once history.

Roads are built not only by the necessities of human intercourse but by the contours of Mother Earth. When a road is needed, there is always some pre-established terrain for it. For neighboring roads there is a way across the fields or through the hills; for a road from sea to sea there is a predestined tract across the continent. One grants that the routes make the cities as surely as the cities focus the routes. Earthways, seaways and airways are a fabric whose harp is the need and habit of humanity and whose woof are river valleys, mountain passes, and the great circles of the terrestrial globe. The pattern changes a little through the centuries but it is strangely constant. The frontiersman followed the Indian trail from St. Louis to Sante Fe, the emigrant followed the frontiersman, the railway followed the settler and the airplane follows the railroad. All because the road, having been built first in the contours of the continent, was *there*.

The old roads are not gone then, ever; not if there is any need of them or any rightness in their being there. They are only deeper down, absorbed, regraded, resurfaced. The engineers who have been rebuilding our national roads have for the most part done no more than adapt them more perfectly to the need of new forms of transportation. They are safer, wider, stronger. They have made possible a new freedom of movement and have opened new horizons. After all there are spacious views on the Mohawk trail the "gorge" roads never furnished; and the brooks can still be found by those who seek them. Nature is healing the scars of new roads with new growths and men are helping. The engineers have been careful of the old trees, they are planting new ones. The goldenrod and aster will not be denied—even the shy things are learning wisdom. The new roads will in turn create their own associations. They are being nobly named and already have taken to themselves the dignity of history and the august suggestion of the wise and the great; and they are still "trails": Lincoln and Roosevelt, Lehigh and Lackawanna. They are even now no longer concrete; they are as roads have always been, poetry and imagination, the service of humanity and emancipation.

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It is all a parable or an analogy, I do not know which. There are so many old roads, imponderable but carrying—or once they did carry—the traffic of the human mind and spirit. There would be no end to the catalogue of them: roads of habit and old, old, human ways; roads of faith and philosophy; business roads; political, social, economic roads; roads of memory and history; roads of worship, sacrifice and dreams. They have been used and loved and gathered to themselves the associations of the generations. They, too, are subject to time and change and have acknowledged, and never without protest, the pressure of a new order which is recasting whole regions of thought and faith. Some of them which but yesterday were populous with use now seem one with Nineveh and Tyre. Where do these old roads go?

That question is far more vital than this light approach to it suggests. The apparent dissolution, at least the undebatable modification, of established orders in almost every region, has created amongst us perplexities of every sort. We live by "patterns" more largely than we acknowledge and when the patterns to which we have been so long used are gone, we do not know what or how to do. We do not easily learn new ways of doing business, still less can we easily accept a changed economic or industrial system. The American business man has believed he was carrying on the country's business when really it was carrying him. He knew his way about by the old roads; as they grow outmoded he is lost. Half his protest against the "New Deal" is due to his inability to work with and through it. His conservatism, though he would not admit it, is the expression of his lack of adaptability.

This confusion due to the dissolution of the old traffic lines is evident in government, business and social relationships; it is acute in regions of faith. Religion is profoundly affected by it and our whole conduct of life. Most people know very little and care less about what is going on in those rarefied regions where philosophy operates, but they are left at large when their own philosophies of life break down. They are not much concerned about what scientists do with the atom but they do feel the bearing of the scientist's unbelievably extended universe upon their religious faith and habit. Their little lives seem so inconsequential in a void where even the fixed stars are lonely and they wonder where any friendly Good-Will for them can find there a dwelling place.

There was even two generations ago a definite articulation of inherited Christianity. The road-map of religion was, so to speak, as plain as the road Christians used from the City of Destruction to the Celestial City. Guides and sign posts, authorities and assurances were all there. One might willfully leave the road, he could not miss it. The road was *there,* rich in association, humanized by immemorial use, validated by Divine Authority. One may take the analogies of the "gorge roads" and without pressing them too much find parallels in the entire region of religious faith. One may easily exaggerate the number of those for whom the old roads are gone and the new ones not yet built—I think we do. But even for those who use them something is gone, there is a chill in the light. For many thoughtful and really distressed folk they seem entirely gone—and yet—.

To say nothing is really gone would be untrue. No one can use the road of the lengthening years without leaving behind him—and irrevocably—experiences of the happiest meaning which can never be recaptured. A turn in the road sometimes and what seemed blessedly secure and the source of all life's brightness is gone, as though the light died from the hills never to dawn again the same. Still less can the structure of the inner and outer life of the generations be recast without grave losses. The poet and the historian both know this; the poet makes a sighing song of it; the historian a chronicle of vanished times and deeds, wherein sometimes the losses seem to outweigh the gains. The old roads take in their passing something with them which we shall never find by the new roads, go fast and far as we will. Perhaps we miss them because we go too fast and too far.

There are unavoidable confusions in every transition period; no need to say that. They have been building here in New York the last great link in "Number 20" and the building of it disorganized the daily habit of thirty miles of countryside for three years. Long, trying detours, closed roads, temporarily isolated farms, winter mud and summer dust were part of the price no bonds covered. But the new road has opened that whole region to trunk-line travel. Our time is like that and there is nothing to do in many regions of individual and social life but to wait till the new roads get built. Some of them are hardly surveyed yet but they will get built and they will open great regions to great uses. We have too much intelligence and force to permit our civilization or our souls to issue in permanent confusion.

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Meanwhile perhaps our master need is to keep our hearts up. It is not worth wasting printer's ink to say that. It is worthwhile using printer's ink to find the sources of an intelligent courage. Here again roads help us. The goals of human endeavor, the deep conditions of human well-being do not greatly change and they are far less affected by reroutings than we assume—or lament. There are contours of the spirit as well as a continent, set there by the nature and constitution of life itself, and by its setting in its encompassing order, and they have a timeless power to reassert themselves. One does not say that a shaken society will rebuild itself in the old lines. It will not, and in many ways ought not. No more will religion, recast in the molds the mind of our time is shaping, take its old lines. It can not and in many ways ought not. They were once good molds for the plastic spirit to flow into, they are not good molds now.

But one can say that as far as we know our human past at all, the new roads of any epoch in any region have in some large, sure way been built by the same necessities and have sought the same terminals as what they supplanted. There is an unbroken continuity and a strange persistence in any development. Religion continues now—even the Christian religion—survivals of faith and cultus as old as our first groping gesture toward the unseen. They have been absorbed, sublimated, transformed, subdued to new uses—what you please—but they are still there. The whole long process has been on the whole a way of purgation. The new roads have so far been better than the old, on the whole, in the long perspective of history. One may press the road analogy and it will hold in every region of the human enterprise. What is right, through some creative necessity, in the old goes into the new—and so continues. It does not seem likely the future will break with its own past now when no future heretofore has broken with its past. I do not say that it is easy or will be easy in any region of life to adjust our inherited ways to what seems to demand their rebuilding—only that we can go on.

The great realities are not much changed, nor threatened, unless we arm our own fears. It does not make much difference to his own hearthstone whether a man lives in Ptolemy's Universe or Einstein's. Time is still measured by the earth's diurnal rounds and space is still where we live. If the fire on his hearthstone and the light of Sirius be kindled from the same source, the hearthstone fire becomes more wonderful, but its little, whispering flames lose none of their friendliness. The great realities are still for us our hopes and fears and loves and duties. What takes place in our own personalities is more significant than what is taking place in any star, unless it also warms and lights a planet populated with sentient beings. Morality, as Bishop Butler said, is still of the nature of things, and love has found a road for itself through star-dust and earth-dust.

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Out of all this we shall rebuild our roads. If they be nobly built and used by noble desire they will nobly serve their ends. No road can do more than that. Many ways which once seemed vital being absorbed are presently forgotten with little loss. I pass often an abandoned curve of a quiet road we love to drive. It wound, with sharp curves (its curves were too sharp for safe driving) around a hill, the trees were near to it, its wayside growth touched one's car and there was beside a gracious vista of a little valley and friendly hills. Within four years that bit of road has been so taken back by nature that a stranger would scarcely recognize it as a road. Within five years more it will be only a memory, but the traffic will go on, through constant fields, about its timeless errands. One generation more and the new road will be the old road. It is this power of change and readjustment to associate themselves with use and wont and gather so quickly (relatively) their usufruct of loyalty, which is the really conserving force in our fluid lives. And besides this the really great changes come very slowly, the surface is wind whipped, yes, (to change the figure) but the tide is slow to turn. We do adjust ourselves and our societies to them with less strain than our protests would seem to indicate.

Also we are always less dependent upon what is being displaced than we think. I will do any conservative the honor to believe that he can survive a deal of change and still be a useful and happy citizen. If he hold the marginal in life with too tight a grip, it is just as well for him if he presently find that he has nothing of any great consequence in his hand. No man is a Christian by virtue of the "Four Points" only—or else he is not so good a Christian. The main thing is our traffic with truth and love and goodness. These will hallow any road, and in a world like ours no one-strip highway can carry them. They may be trusted to beautify their own waysides, create their own associations and thank, in the end, whoever or whatever gives them a freer course. Also, there will always be a road to where we ought to go and what we ought to be: they are much the same place. Which is not all an old road suggests—but it is enough. Its especial bearing upon Christian Union would be another article.

Auburn, New York.

EPISCOPALIANS AND CHRISTIAN UNITY

By Rev. Beverley D. Tucker, D.D.

THE General Convention of the Protestant Episcopal Church in the United States of America, which held its triennial session at Atlantic City in October, 1934, brought to light two sharply divided points of view as to the conception of this church, which are significant from the standpoint of the larger question of Christian reunion.

We like to think of the Anglican communion, with which the Protestant Episcopal Church is identified, as the "Bridge" church, serving to span the gap between the so-called Protestant and Catholic divisions of western Christianity. Both of these emphases, it is true, are strongly represented in the Protestant Episcopal Church. Moreover, the respective adherents of these two conceptions of the church meet together in general convention and manage to maintain a fine spirit of fellowship and of mutual tolerance, which in itself is no small contribution to the spirit of Christian unity.

The two points of view, however, it must be admitted, never really merge to constitute a thoroughly trustworthy bridge. The metaphor may be somewhat mixed and involved, but we might describe the true situation by saying that the Protestant Episcopal Church represents in fact a suspended draw-bridge. Our so-called bridge is pivoted in mid-stream and does not maintain a sure junction with either bank.

The subject of Christian reunion is constantly in the thought and speech of Episcopalians and, best of all, it is a sincere desire of their hearts. The difficulty is that when we (to use the first person plural) reach the point of action, a step in one direction is apt to be neutralized by the succeeding step in the opposite direction. This sort of performance is often confusing and perhaps irritating to outsiders, but it is occasioned by the effort to hold together in one communion two groups which look for reunion with other divisions of Christendom in opposite directions.

This state of affairs was amply illustrated in the recent meeting of general convention. A test case was precipitated in the proposal to change the present name of the church by dropping the word "Protestant" from the official title and calling it simply "the Episcopal Church in the United States of America." The proposal seemed innocent enough, for in popular parlance we generally use the phrase "the Episcopal Church" rather than the cumbersome phrase "the Protestant Episcopal Church." Moreover, this proposal represented a very modest ambition when compared with former suggestions to rename ourselves "the American Catholic Church" or simply "the American Episcopal Church."

The somewhat plausible question was asked by the advocates of change, why should we retain the word "Protestant" in our title, when none of the other large Christian communions, which are avowedly Protestant in their allegiance, use this provocative word in their official names?

Nevertheless, though this proposal was brought forward in a conciliatory spirit, it immediately became the signal for a clear-cut division in the House of Deputies, which is made up of an equal number of clerical and lay representatives. The question provoked the most prolonged and, in some respects, the most interesting debate of the general convention. While good feeling and courtesy were maintained and the discussion was conducted on a high level of intelligence, it was evident that both sides recognized that more was involved than the mere change of a word in the title. There was involved the deeper question of the character of this church. Should we repudiate our Protestant inheritance and cut ourselves off from conscious fellowship with the other communions that share with us the common heritage of English and American Christianity?

The opponents of the change of the name sought to make clear that they valued the word "Protestant" not so much for its negative significance as for its positive implications. The Rev. Dr. Bowie, Rector of Grace Church, New York city, summed up this aspect of the discussion by declaring that, "When we use it, (that is, the word 'Protestant') it signifies not that we are primarily protesting *against* something. It means that we are protesting our loyalty and allegiance *to* all that rich inheritance which the word 'Protestant,' coupled with the other word 'Episcopal,' has safeguarded through many years and still safeguards now. 'Protestant' represents our sympathy with the rich re-discoveries of spiritual freedom which came into Christendom at the time of the Reformation. 'Episcopal' represents our identity with that unbroken catholic lineage of essential faith and fellowship which has come down the ages from the Apostles' times. The name 'Protestant Episcopal' is the name which this independent branch of the church catholic assumed when the United States of America became a nation. It is the name of the church into which every single one of us has come, whether by birth or whether by accession from some other Christian group. It is the name which represents the unity of our life and which antedates those minorities which are now protesting against it. It is the name which represents the inclusiveness of our fellowship and the outreach of our sympathies both toward the churches of the Reformation and the great pre-Reformation church which, like ourselves, are built around the episcopate. To leave out the word 'Protestant' would cut the foundation in two."

The motion to change the name by dropping the word "Protestant" was lost in the House of Deputies by the close margin of 207 to 234. While the vote was not taken by orders, it is probable that the laity rather than the clergy settled the issue in the final counting.

This discussion which resulted in reaffirming the Protestant emphasis in the name and character of this church was held on Friday, October 19th. On the Sunday morning immediately following, the Rt. Rev. William T. Manning, Bishop of New York, preached a sermon in the hall of the House of Deputies in connection with the sesquicentennial celebration of Bishop Seabury's consecration. This sermon gave the impression, so far as the general public was concerned, of neutralizing the official action of the House of Deputies in retaining the word "Protestant" in the title. Throughout the sermon Bishop Manning referred to this church by title as the "Episcopal Church." Moreover, he declared that the Episcopal Church is "fundamentally and definitely Catholic." With uncompromising logic he set forth the claims of Episcopal ordination, and made this the essential ground on which the Anglican communion should be grouped with the Roman Catholic Church and the Eastern Orthodox churches, and differentiated from the Protestant communions. "The Episcopal Church," he declared, "maintains and rejoices to maintain, warm and brotherly relations with the Protestant churches; she has much, indeed, in common with Evangelical Protestantism, she gives praise to God for every evidence of devotion to Christ wherever manifested, but her own faith and order, as judged by the standards of the early undivided church, are fundamentally and definitely Catholic. Her distinctive beliefs are those which have been held and taught by the Catholic church throughout the world since the Apostles' days, and she cannot compromise this position without disloyalty to her principles and disloyalty to all her past."

The debate and the vote in the House of Deputies on the question of retaining the word "Protestant" in the title, on the one side, and the sermon of Bishop Manning, on the other side, maintaining that Episcopal ordination is of the essence of the church, revealed the sharply contrasting attitudes within this communion. The one group holds that the first step towards reunion should be in the direction of the other Protestant communions with whom our recent history holds so much in common. We would seek community of interests in faith and works as the primary value in Christian reunion, and would offer the historic episcopate for its practical value in promoting unity rather than as essential to the being of the church.

The other group maintains that Episcopal ordination is the fundamental test of the true church. For without Episcopal ordination there is no priesthood, and without the priesthood there is no true sacrament. Therefore, the destinies of the Anglican communion as well as its origin are linked with the Eastern Orthodox churches and the Roman Catholic Church. Any overture to the Protestant communions is always conditioned upon the ultimate test of their willingness to have their ministries validated by submitting to Episcopal ordination.

The issue is bluntly put. It can be softened with euphemistic phrases, but in any discussion of reunion on the part of Episcopalians with non-Episcopalians, it is well, in the interest of understanding, to bear in mind that there are these two factors in the life of the Protestant Episcopal Church which tend to cancel one another.

This frank statement of the situation, however, does not carry with it the logical conclusion that all of our earnest interest in reunion and our conferences to explore its possibilities are in vain. Nor does it mean that the experiment in closer fellowship with Protestant communions, through interchange of pulpits and intercommunion, which are encouraged and practiced by some clergy of the Protestant Episcopal Church, are lacking in sincerity because they are denounced as acts of disloyalty by another group of clergy of the same church.

What we have to remember is that the Protestant Episcopal Church itself, as well as the Anglican communion as a whole, is an experiment in Christian unity, the attempt to mediate between two different interpretations of Christian experience. Logically, the two concepts have never been harmonized, but practically speaking the exponents of the respective points of view have managed to live together in fellowship, and have acted and reacted upon one another to their mutual benefit. True unity, whether in this communion or in its relation to the other communions on either side, will ultimately be attained not by the triumph of one point of view at the expense of the other, but by the fusion of the two into some finer element under the leading of the spirit of Christ.

That is the note on which I would conclude. The church is not a static institution but a living, growing organism. It is not so much the depository of tradition as the human agency of the Holy Spirit. Its charter was proclaimed by Christ, when, on the eve of his departure He declared, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, has come, He will guide you into all truth." If we view only the human factors in the situation we might well confess that we have reached an impasse between the Protestant and the Catholic divisions of the Christian church. The hope in the situation is that under the influence of the Divine spirit, these human factors of the church do change and that what seems impossible to one generation becomes the accomplishment of the next. For after all Christian unity is not our ideal, but that of Jesus Christ who prayed for His disciples, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."

Richmond, Va.

JUDAS ISCARIOT

An Interpretation

By Paul Yates Willett

BENEATH the surface of the ordinary acts of men there stirred an undefinable expectancy. Whether to hope or fear, to look for future joy or grief, no man, save one, was sure. Most of the rest, though vaguely conscious of impending happenings that might affect their lives, awaited calmly, as their habit was, whatever fate—or God—might will. But troubled thoughts possessed the mind of Judas, Simon's son, from Kerioth.

A practical and prudent man, he was the treasurer for that small band of ill-assorted men, known as the Twelve, who blindly followed their beloved Master in his strange, though deeply moving ministry throughout the land. Despite a mind which had to wrestle with ideas painfully before they could be grasped, he ceded place to no one in devotion to the Leader whom they all adored. He had been chosen last among the Twelve, long after Simon Peter, Andrew, and the sons of Zebedee, but he was no less zealous than were they to bring to glorious fulfillment all the Master's work. There was no sacrifice too great for him to make to hasten the arrival of the promised day when there should be proclaimed God's kingdom here on earth.

True, there were many things that he had failed to understand. The Master spoke in riddles, and their meaning was obscure. His program was stupendous, and yet oddly childlike were the means adopted by the Lord for its accomplishment. Some talk, no doubt, was needed, as were healing works and helpful deeds; but surely it would take much more than these to change mankind and purify the world. At times, when listening to the discussions of the Twelve—for Judas himself rarely spoke—he wondered whether any lasting good could ever come from their impractical designs. The group had made so very little headway up to now, and plans were so indefinite and foolishly unsound, that future glory seemed a dream remote from anything they might attain by present means.

When Judas had been offered membership within the circle of the Twelve, the Master was upon a rising tide of popularity that gave good promise of magnificent results. Supported by a few courageous helpers, practical as well as full of faith, to harness his ideals to the bald realities of life—to organize, finance, and take the lead in a benignant revolution—great success was well within their grasp. But these poor dreamers, arguing among themselves concerning who should have the honor places on the throne, had quite forgotten that the throne must first be won.

As purser, Judas thought at first it was his task to see that funds were raised and saved. His motives, he had found, were altogether misconstrued. When sensibly he pointed out the folly of their giving to the poor the meager sums that came to hand, or censured waste—as at the scene where Mary, Martha's sister, lavished ointment on the Lord, whereas its barter would have brought them needed gold—he was accused of shameful greed. Then, later, as he tried to lay aside a portion of their means in a small, secret fund, for use in that great day that was to come, he found that there were murmurings that he was little better than a thief.

He groaned with misery as he considered how the enterprise that filled his mind had been mismanaged from the start. Against the Lord he had no slightest word or thought of blame; the Nazarene was devoid of temporal ambition, with a faith that saw no obstacles nor need for more than faith. But men of lesser faith had need of other strength, of a cleared path that made faith easy and salvation sure. To bring all men to him required the fall of those who blocked the road. This was the task that they, the Twelve, had to perform. They should have seen that theirs it was to force the issue and to plan the victory. Instead, while followers were turning back, discouraged by inaction on the part of those who should have led the way, by stern commands the Lord had lately voiced, too harsh to be accepted by the weak, by growing fear of what the angered priests and Pharisees might do, they had permitted every opportunity to slip unchallenged through their hands.

The last unplanned but perfect chance had come just yesterday; and it had gone unheeded as all others had before. In entering Jerusalem, to celebrate the great Passover feast, the Master's simple presence had aroused an outburst of enthusiastic joy. Large crowds had hailed him, shouting praises as they strewed his path with palms. Had any sign been given then, and leadership assumed by an aggressive Twelve, no earthly power could have stood against the bursting zeal of that exulting multitude. But no one gave the sign; the Twelve looked on, delighted but inert, until the hour had passed. The crowds, from whom the Lord had soon escaped, had been dispersed, their high hopes trampled under foot and scattered to the wind as were the palm leaves they had brought. The priests, after a fearful hour or two, were plotting now, so it was said, to put a final ending to the Master's challenge to their sway.

As Judas brooded over past mistakes and present planlessness, he saw that every passing minute brought them closer to defeat of all their hopes. There was a crying need to force some clear-cut test between the Master and the world. As he himself was telling them, his ministry was nearly at an end. What then? With him gone, nothing was to be expected from a group that had accomplished next to nothing up to now while he was with them to inspire and aid. When left alone, his followers would very surely fail. So now, if ever, while they had the Master with them, was the time to act. Much better failure met through risking all, than failure due to mere futility.

A crisis in their lives, especially the Lord's, was near at hand. In vivid words, too vivid to be other than mere imagery, the Lord had told them so. He had announced upon the road: "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify. The third day he shall rise again."

The Twelve had argued long about that prophecy. They knew that it could not be literally true. There was some hidden meaning which they sought in vain. Now Judas suddenly believed the meaning found. Since he, of slow perception, saw the failings of the Twelve, the Master surely was aware of them. These men, so spiritless and weak, had needed bracing for some mighty task that lay ahead. If they anticipated mere unpleasantness at worst along the path that they must tread, they would conduct themselves with customary lethargy. But, strengthened by the fearsome picture of their Lord exposed to insults, torture, even death itself, they were prepared to take heroic measures if attack should come. At the first sign of threat, the Twelve would rally to their Lord; the multitude, with an example set, would join in his defense; the open contest, without which their aims could never flourish, would be under way. "The third day he shall rise again!" What could it mean except that he should rise as victor over all his foes, as ruler of God's Kingdom here below?

The awesome vision Judas had in mind throughout a night and day. Then came the Master's further words: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified."

Again the protests of the Twelve, the indignation that they voiced, confirmed the confidence of Judas in their readiness to fight if need arose. He noted further that the day of action had been set. He was impatient at delay, but two more days would scarcely change the forces that must clash; if anything, the people might be quickened in their Messianic hopes while celebrating the great feast of the unleavened bread, made ready to embrace the Master's cause with greater vigor from the start. But of more interest to Judas was the startling word the Lord had used—"betrayed" —addressed, he felt, directly to himself. The Master, openly appearing in the Temple and upon the streets—had he not driven out of the Temple merchants yesterday, and silenced all who tried today by questions shrewdly asked to find some cause against him for complaint?—was easily within the reach of any seeking him. Why, then, make use of such a word when no betrayal was required?

By dint of labored reasoning, the answer came. The safest way to raise an issue that was understood by all was by a definite attack made by his enemies upon the person of the Lord. The people knew that he was guiltless of all crime, and would resent the tyranny invoked. With lukewarm hosts to reckon with, the manner of the coming of the break with the authorities might be the thing that turned the balance in the scales. The danger of awaiting an attack was that a sudden seizure of the Lord would take his friends at disadvantage, helpless to oppose. The moment for infuriated violence would thus be lost, leaving a doubtful force with time to think about the prudence of an effort to undo the legal acts already done. But if a friend should set the time and place for the arrest, he could arrange for every circumstance to be expedient. A sympathetic host would be at hand to help the innocent resist oppression's grip. That friend would seem, of course, to be betraying his dear Lord; but later understanding of his plan would wipe away all blame, while at the time his act of seeming treachery would serve to heighten the resentful ardor of the Master's other friends.

Had Judas been endowed with attributes of leadership, had he inspired with confidence the men with whom he worked, had he possessed a smoother tongue and quicker wit, he would have spoken out his thoughts among the Twelve. But he was cruelly inept in argument, incapable of winning others to his views, and disesteemed. A single intimation of his thoughts imparted to the Twelve would cause their interference in whatever he might plan, and spoil the only hope he saw for ultimate success. He had to act alone, and pray that he was doing right.

Suppose that he were wrong! Suppose, for instance, that the Master's followers, with customary indecision, offered no resistance at the crucial hour. At worst, their lack of enterprise would do the Master little harm; although the possibility that he would be exposed a little while to suffering and jibes made Judas wince with pain, the chance of death was negligibly slight. The baselessness of any charges brought against the Lord, besides his proved invincibility in argument about himself, his work, his plans, would bring immediate acquittal and release; and even if the truth of innocence should not prevail, the Lord's extraordinary gifts, as Son of God, would serve to free him from restraint at any time he chose. Some profit would ensue despite the failure of revolt: the Lord would learn that, put to test, his followers could not be counted on—he then would find a way to strengthen them for tasks that lay ahead, or else would gather new recruits on whom he could depend. At worst, therefore, the Master's chances of obtaining ultimate success would be enhanced; at best—if friends proved resolute and strong, as Judas thought they would—there was no limit to the benefits that he foresaw.

To find exactly how the people felt and might conduct themselves in the event the Master were attacked, the troubled Judas left his friends to go alone to mingle with the crowds and learn what people said. Great companies of visitors were in Jerusalem to celebrate the feast. Religious thoughts were foremost in their minds and all had seen or heard about the man whom Judas knew as Lord. Their estimates of him were varied as the day and night: some scorned him utterly, while others dared to call him Christ. But Judas, going on from group to group, became persuaded by the words he heard that more than half the people were prepared to take the teachings of the Lord as truth, and follow him, if—always if—they only dared. An open declaration of Messiahship, a clear-cut contest joined, and they would almost certainly declare themselves in favor of the Lord. They seemed like children, docile to authority, but ready to adopt the leadership and principles of one who offered richer life and more security.

Yet Judas had to know that he was making no mistake. He was not sure enough that he was right to risk too much upon the troubled reason of his sluggish mind, unless their enemies themselves were just about to act. So he went on into the Temple grounds until he found himself, at last, an unobserved observer of the counsels which he feared. The high priests, elders, scribes and Pharisees were heatedly debating the best time for making the arrest, the legal charges to be brought. They were, above all else, intent on fashioning a prosecution of the Lord that would result in certain death. There was no room for doubt that they intended to proceed against the Lord within a week at most, with only hour and detail of procedure yet to fix. His fears confirmed beyond all question, Judas started to depart as quietly as he had come, intending to pursue his thoughts in privacy and pray for guidance from the Master's God, who listened to his children's prayers and granted strength and wisdom to the ones who were sincere.

As he was moving off, his presence and identity were noted and disclosed. He was detained, while angry cries arose that he was spying for the Lord. He saw that untold damage might be done the Master's cause if news were spread about that he was using spies to undermine the church and state while planning true revolt. With neither wit nor eloquence to meet the bitter accusations, Judas desperately sought the means to get away without endangering the cause he had at heart. His plight was critical indeed.

Quite suddenly his mind was freed from fear. He realized with grateful joy that in his very capture there had come the answer from the Father he had planned to seek through prayer. Since God knew all men's thoughts, and willed that in his hour of hesitation he must speak, his course was clear: the time had come for him to carry out his plan.

"I seek the high priest, Caiaphas," he said; and added, to allay mistrust, "I have the means and will to bring fulfillment to your schemes." And, when they doubted still, he further said, "My need of gold is great. I offer aid to you, but at a price." At this they were convinced.

In the degrading business that ensued the stumbling tongue and sullen air that hampered Judas at most other times were helpful as he played his role; for while his heart was gladdened by belief that what he did was altogether good, he had to take the part of basest villainy: he had to seem, through greed, to barter money for the blood of him whom most he loved. The money was a pretext that he loathed; to haggle was beyond his strength to bear. It was a wretched bargain that he struck so far as money went. But nothwithstanding that, he left the parley with the terms he sought; the place and time for making the arrest were his to name, the force which was to seize the Lord was his to choose and lead. No unexpected onset now could come. He held the enemies at bay until he willed for them to move, when he could so arrange that they would more than meet their match.

For two days Judas studied out each minor detail of his plan. He tried to visualize how men would act. He weighed each danger with each gain. He drove his weary mind until, worn out, he turned to prayer. It brought him some degree of peace, but what he longed for most was spoken approbation from his fellow men. He dared not speak, because if he revealed his purpose to some one who disagreed, the project would be checked. The one conviction Judas never lost was that the Master's program and his aims could never flourish while his followers remained in fear. Oppression had to be defeated by a proof of greater force, or else oppression would continue till the Master's truth was killed. Between the danger of some present bloodshed in a fight for what was best, and danger of extinction of the blessed word of God, what man who understood the choice could hesitate to choose aright?

The test must come, and since no other plan was heard, the plan of Judas, faulty as he felt it was, was better than no plan at all.

He longed to take his problem to the Lord, but he saw that for this once it was not wise. The Master would oppose the use of force. But was the Master right in this? He had not hesitated to use force himself in clearing out the Temple of the men who were defiling it by dealing in exchange and merchandise within its walls. Was it so different, except in scale, to purge the city and the state of those who used their powers selfishly, and who, if not cast out, would stamp out truth and end the promise that the Lord had brought? Perhaps it was but right that he should hold himself aloof from plots, until the way was clear and sovereignty was pressed upon his blameless self by irresistible demand of an euthusiastic populace. But it was not for those who called themselves his friends to shirk their task in doing what he could not rightly do. The Master's faith, unaided, left the issue in doubt. His followers' initiative could make the outcome sure.

The danger to the Lord was the one factor that made Judas hesitant. A thousand thousand men might die to save a cause; their deaths would be a gain. But if the Master died before the victory was won, his cause was lost. Again he pondered all the facts, and once more found the risks were very small. If everything went wrong, if no one should arise to save the Master from arrest, or if resistance were in vain, and he were then condemned—unthinkable extreme—to die, his quick release could still be easily secured. The Roman governor, in friendly gesture at the time of feast, was wont to give the Jews their choice of any prisoner he held; and he would hold the Lord for punishment if death should be the penalty assessed. The crowds that shouted at his coming to Jerusalem would surely shout for his release, and Pilate would obey. So, even though the very worst occurred, some gain would still result when the indignant roar of a great host would show the Master's enemies that he had countless friends, and prove to timid followers that there was naught to fear.

Such were the thoughts of Judas as he sat among the Twelve when they had gathered with the Master for the celebration feast. The Lord had washed the feet of each in turn, and now was urging them to do the Father's will at any cost, and to remember him wherever they might be. He said that he would eat and drink no more with them until God's Kingdom had arrived. But how, thought Judas, could God's Kingdom ever come if he were leaving them and no one took a single step to help him stay, to help him take command of a united, fearless people in the Kingdom won for him?

"Verily, I say to you that one of you shall betray me." The Master's words dispelled the lingering doubt that Judas felt. The dreadful warning that the Master gave—"but woe unto that man! it had been good for him if he had not been born"—was scarcely noted in the joy that Judas felt at being chosen to initiate the action that must come. "O Master, is it I?" each one had asked. The answer, clear to Judas though obscure to all the rest, was given without rancor—with, indeed, compassionate regard. The Master understood; he even urged him on: "That thou doest, do quickly," was his charge.

With eagerness that blunted thought, that let no question rise of why the strong yet peaceful Lord should, understanding, let him instigate revolt, Judas arose and left his friends, and hurried through the night. As best he could he chose the force that went with him to seize the Lord. Some officers there had to be, and certain elders, Pharisees and priests insisted they must go. But Judas kept the company as small as possible, while letting news of what was taking place be noised abroad, so that a larger group, of those whose sympathies were with the Lord, should join them on the way. And so, with Judas happy in the firm belief that what he did was right—to lead, himself, an ever-growing crowd where friends were soon outnumbering the foes, was infinitely better than to sit in idleness awaiting unprepared the dreaded and inevitable blow—he led them to the Master in the Garden of Gethsemane.

A final anxious pang took hold of Judas as the moment of betrayal came. He tried to read the Master's thoughts, to gauge the readiness of Peter and the rest to rally to his aid. He could not judge their mood, but was emboldened by the thought that, if nobody else would openly resist, he then could raise the battle cry himself. He met the Lord and kissed him—with a kiss that was a sign, and yet a kiss that proved anew his total love and fervent hopes. The Master seemed to understand, for he accepted kiss and greeting, and addressed him with the precious name of "Friend!"

The hour of triumph dawned. As Judas stepped aside to watch the working out of what his mind had planned, he saw for sure that he had reasoned well. The throng with him, perhaps confused by darkness, stopped in indecision while the Master asked them what they sought. When told, he named himself. And instantly the larger portion of the crowd fell to the ground and worshipped him. On these, exulted Judas, he could count for aid. The rest were hesitant. The Master had to ask again what was their wish, and utilized delay to plead immunity for those who were with him. Still no one made a move, until the maddened priests pushed servants forward to enforce their will. Before slow-moving Judas could prepare to rally the defense, his utmost hopes were realized. For Simon Peter gave the signal which the crowd was sure to heed by drawing forth his sword and falling on the man who first had dared to touch the Lord.

Though men might lack responsiveness when Judas took the lead, with Peter it was otherwise. The Master had selected him to carry on his work when he was gone; what Peter said and did, therefore, was held in high esteem. So Judas was delighted to see Peter strike and wound; he knew that many others would be sure to strike in turn. There was no question now but what the test that Judas deemed essential for their cause had come—and come propitiously. The victory in this encounter easily could be secured. Committed then to carry on revolt until the Lord was King, or else to flee abjectly and abandon all their hopes, a resolute campaign with Peter in command was sure to be their choice. And Judas had no doubts at all concerning the result. "The third day he shall rise!"

Thus Judas, whom his comrades thought so dull and visionless, alone was conscious in that hour of all it signified, and near to bursting with enthusiastic hope as he drew breath to sound a stirring battle cry.

Before his voice could rise, the Master took command. The one thing Judas had forgotten to include in his design was the known fact that where the Master was, the Master always took command. Not Peter, rashly bold, nor Judas, the deviser of the scene, nor any other man except the Lord decided how the will of God should be fulfilled. With one unhesitating gesture he reached out and touched the man whom Peter's sword had struck, and healed his wound. "Put up thy sword," he ordered Peter, who could not gainsay his word. Then, for the benefit of all who might misunderstand his will, he warned that they who took the sword should perish with the sword. He told them that he must submit to what had been ordained.

There was no thought of disobeying his outspoken wish. The fighting spirit of the Twelve and those who shared their love and faith was broken by his words. From that time on they felt themselves impotent to resist the overwhelming tide that soon engulfed the Lord and seemed to drown their every hope. Courageous Peter so despaired that thrice that night he lacked the heart to call himself the Master's friend: what mattered his denial since the Lord refused his aid?

If the effect was so depressing upon Peter, who was guilty only of an unplanned act, how stunning was the tragedy that Judas had to face. He found himself incapable of taking part in what transpired after the Master spoke. Despised alike by those he led and by the others of the Twelve, he watched the Master being taken to the death that had been planned for him. He followed at a distance, quite alone, for there was no one now that he could call his friend. His thoughts, which hitherto had not been turned upon himself but always on the Master's good as he conceived that good to be, now looked upon the ugly fact that never could be changed: he had betrayed the Lord! No matter that his aim had been quite otherwise; no matter that it was the Master's greater glory that he sought; no matter that His capture could not long have been delayed in any case;—he, Judas, was believed to be a traitor to the Son of man, whose interests alone he wished to serve, whose safety he would gladly buy with his last drop of blood: he had betrayed the Lord!

He understood how he would feel towards any other man who had apparently betrayed the Lord. And all men, now and evermore, would feel towards him like that! For, like the Master's other followers, he had abandoned hope. The certainty that he had felt about the Lord's escape—by force of arms, acquittal, miracle or Pilate's act—had altogether gone, despite the fact that only one anticipated way to freedom had as yet been lost. The Lord was evidently not disposed to try to save himself, and he had been deserted in his hour of need by all save one or two who followed him but aided not a whit in his defense.

As Judas watched the Master being led from judge to judge, from Jew to Roman, while his captors mocked and jeered and tortured him, his agony of mind increased beyond his power to bear. He stood apart, alone, or followed from afar, for when men saw his face—all twisted, as they thought, with evil joy—they spat upon him in contempt or hate. And yet, when day had come, a sudden wild revulsion drove him on to seek the company of those with whom his fatal bargain had been made and kept. Since they had purchased blood, there was a chance that he might buy it back. The thirty coins he had received, forgotten until now, he felt within his purse; but other coins, the sum of all the wealth he had himself, of all the money that he held as treasurer, as well as all that he could get by any means that he could use, he gladly would pay out to ransom back the Lord he loved.

They scorned his offer, laughed, uncomprehending, at his tears, and mocked as insincere his halting plea. They meant to crucify the Lord—a blasphemer, they said, who broke the sabbath and the laws, whose prophecies were false. They would not give him up. In maddened desperation Judas cursed them as blind fools, and threw the coins, the price of priceless blood, into their midst, and fled.

He had no sense of time or place, except that he was now intent on doing anything at all that might still save the Lord. He heard the eager shouting of a crowd. As he approached, the senseless roar resolved itself into two major chanting strains: "Release Barabbas unto us!" was one; and "Crucify him, crucify him!" was the other; Judas ran with choking haste to join the throng. Here was his chance to demonstrate his selfless loyalty and love. He saw that those who sought the Master's death pressed close around the governor and shouted mightily in unison; they even dared to threaten that, unless they had their will, great Caesar should be told of Pilate's wrong. They were importunate but few. It seemed to Judas as he looked that the remainder of the crowd was sympathetic to the Lord. He saw the indignation people felt at the injustice being done, especially because the freedom of Barabbas, known to be a shameless criminal, was asked instead of that of one whose guilt was very far from evident to them. He heard the murmur that they raised, though it was low, as if they feared some punishment or ridicule if they should dare to lift their voices high. And Judas saw, besides, that Pilate hoped to find excuse to liberate the Lord.

This was his chance! His voice would lead the timorous in swelling cries that would drown out the noise of those who clamored up in front. One fearless shout would turn the tide by rallying the just support of all fair-minded men; it would release the tongues whose silence doomed the Lord. So Judas summoned his remaining strength to do this service for the Son of man in expiation for the unintended wrong that he had done. He filled his lungs till they were shot with pain, stood on his toes as if to tower far above the throng, and opened wide his mouth.

There issued from his lips only a croaking sob. The strain of the preceding fateful night had left his powers spent. His neighbors turned to see whence came that feeble and indecent sound. The stir caused other heads to turn in ever-widening rings that soon distracted all the crowd except the persevering and insistent few who shouted in the foremost ranks. The others questioned what had brought about this interruption from their rear, alarmed lest Roman officers, whom always they must fear, were planning harm for them, forgetful for a time of what was taking place where Pilate stood. And so it was that Pilate, who had long delayed the judgment he must give because he did not wish to crucify a man in whom he found no fault, now listened vainly for a final plea for grace. The shout of "Crucify him! Crucify him!" was the only shout he heard. The rising murmurs he had hoped would spread had suddenly been stilled. He sighed, and took the course that was required of him.

The fickle crowd, whose curiosity and fear had been dispelled when it was learned that some afflicted wretch who gasped and sputtered like a man possessed had caused the whole commotion in its midst, turned back to see what Pilate did, attracted by a new, triumphant shout. It was the priests who led that shout, while Pilate had retired from view. The cause for the rejoicing none could doubt. But most of those who formed the crowd were disappointed by this sudden ending to the Master's hopes, and loosed their anger on the head of him whose brazen actions had prevented them from shouting when their shouts meant most.

So Judas, having tried to save the life of one whose life he would have purchased gladly at the cost of everlasting pain, had merely further sealed his doom. When this last piercing knowledge reached his brain, the remnant of his reason snapped. He could no longer think as men of balanced judgment do, though he retained a purpose that he knew must be fulfilled. Escaping from the crowd, he wandered far until he found a lonely field. A phrase that Caiaphas had used—"One man should die for all the people"—echoed and reechoed through his brain. Its true significance escaped his grasp; one man should die, but only one, and any one, so he believed. There still was time! "Whosoever shall lose his life for my sake will find it." A new, inspiring vision drove him on relentlessly. One hurried, sacrificial act by him would bring the saving of the Lord, besides a final end to his own tortured thought and the beginning of eternal, calm, abundant life.

While on the cross the body of the Lord was stretched in death that he might rise again, the same black storm that made his Golgotha majestic hid from sight another body, wrenched and foul, that dangled lifeless from a gnarled tree upon a barren field.

BOOK REVIEWS

OBERLIN: A PROTESTANT SAINT. By Marshall Dawson. Chicago: Willett, Clark & Co.; 166 pages; $1.50.

This is a short, simple narrative of the life and work of John Frederic Oberlin, who gave a lifetime of tireless energy to the welfare, educational and economic as well as spiritual, of a poverty-stricken parish in a remote valley of the Vosges Mountains over a century ago. His never failing faith combined with marvelous ingenuity and persistence attained such notable results as to gain international recognition. He pioneered in such widely differing fields as the establishment of the first infant schools on record and the fostering of scientific agriculture. His ministry was so all-inclusive and tolerant that in an age of religious animosity he sheltered Jews, and administered the sacraments to Lutherans, Catholics and Calvinists at the same time—having three kinds of bread on the communion plate so that all would find the form individually acceptable. The biography of such a man, who deliberately chose the hard road and never wavered nor retreated during a ministry of sixty years fraught with difficulties and discouragements, should bring new faith and courage to all whose task is enlightened Christian leadership.

HENRY WARD BEECHER'S ART OF PREACHING. By Lionel G. Crocker. The University of Chicago Press, $1.50.

THE MAKING OF A PULPIT ORATOR. By John A. McClorey, S.J. The Macmillan Company, $2.00.

America's preaching tradition roots in the circuit riders. Certain crudities of speech and manner peculiar to their wilderness parishes may have clung to them, yet they turned log cabins and schoolhouses into cathedrals by the sheer majesty of their preaching. When they had "liberty"—a favorite word and a frequent experience with them—they made their listeners believe that Elijah's mantle was no more authentic a symbol of prophetic power than the worn "Prince Albert" coat upon the gaunt shoulders of the circuit rider.

To this tradition Henry Ward Beecher really belongs. Despite the fact that he was a member of one of America's most gifted families, had every educational and social advantage, and spent his life in urban centers with cultured people, there was something untamable about him, a strange flair in him for the supernal, and always the possibility that he might speak words that would flame in the sky of thought like shooting stars. Beecher enhanced his native gift by a sagacity and calculation that would surprise those who think that a sermon, like Topsy, just grows. Unlike the circuit rider whose ramblings made more than a limited repertoire unnecessary and who trusted the occasion to inspire him, Beecher was never tempted to dissociate art and toil. Like Vachel Lindsay, he traveled everywhere and talked too much, but again like Lindsay, he left passages as dazzling as lightning and as intimate as lullaby.

Professor Crocker's book offsets certain false and contemptuous estimates of Beecher and reveals again what every harried preacher ought to know, that administrative and pastoral work can never atone for dull sermons and that many preachers can be vastly better in the pulpit if they try. His chapters on invention, arrangement and style are invaluable to the man who has to write a sermon every week and should be included in the curriculum of every theological seminary. Father McClorey's book is a splendid interpretation of preaching, as preaching is conceived and exercised in Roman Catholic worship. Theological dogma is blandly oblivious of scientific knowledge and current philosophy and asserts an interpretation of life by miracles with a logic that is quite amazing. So much for the content. The style of Catholic preaching is eloquent in a manner reminiscent of the dog-eared Latin books of preparatory school days. This content and style Father McClarey stoutly affirms. Catholic preaching, freed to reality and originality, would speedily equal the best preaching of liberal Protestants. There are many gifted priests in America—and Father McClorey is one of them—and one may hope that their recent assault upon unclean movies presages the day when they will be less preoccupied by their theology and more concerned with corrupt municipal politics, criminal-breeding slums, economic exploitation, and the shame of an exclusive religious system. There is much good reading in Father McClorey's book, even for a Protestant preacher. For he also desires to be a "brand lit by the torch of God."

THE SYNOPTIC GOSPELS. By James Hardy Ropes. Harvard University Press, $1.50.

The late Professor Ropes did not often make excursions into the field of synoptic criticism. His chief work was upon the New Testament text—chiefly the text of the book of Acts. The present volume contains four popular lectures, the first three upon each of the synoptics separately and the fourth upon the group as a whole.

Dr. Ropes is not greatly interested in source-criticism but in the finished products, the gospels as they stand, viewed as individual books: "the work, not merely of a compiler, but of an author in the proper sense who tried to serve his generation with some kind of literary aim." His point of view is well illustrated by the following words about St. Mark (p. 10), where he speaks of the extraordinary significance of the book "not only as containing tradition of unspeakable value to every student of Christian history, but also as constituting a wholly unrivaled document of the thought of almost the earliest generation of Christian believers." Dr. Ropes' approach to the gospels is thus in line with present-day study of "local tradition" and also with the social-historical method.

It must be admitted, however, that in some respects the book is disappointingly brief. One feels that form criticism has something to offer in clearing up the tradition of the parables, for example; also that the theory of the Messianic Secret has been dismissed without adequate examination. In other words, the author's conception of Mark (for example) is too literary, pays too little attention to the question of sources and to the development of tradition, makes too little effort to relate Mark to his own background, and, in brief, ignores too much of the critical work of the past thirty years. The author has evidently read the books in this field as they appeared, but being busied with other concerns has not really taken them in. In fact, there are passages (*e.g.*, p. 67) where the author betrays a kind of weariness as he views the various theories of source-analysis—as if he had, after spending many years upon the manuscript-tradition of the New Testament, become suddenly aware that research in the synoptic gospels had grown vastly more complicated during the interval; and that he had not the time nor the energy left to master these intricate new developments.

This perhaps accounts for the kind of bewilderment that overtakes him. He still clings to the old hypothesis that the first two chapters of St. Luke, "with the romantic stories of the birth of John the Baptist and of Jesus . . . are not improbably the translation of a little Hebrew book, charming in the poetry which pervades it everywhere, as well as in the familiar canticles, and breathing a piety strikingly Jewish and yet perfectly congenial to this gentile-Christian gospel" (p. 69). Though he denies Q and ignores L, he insists upon his "little Hebrew book" (see also p. 80)!

In other words, Dr. Ropes was not a synoptic critic. He reminds one of certain other textual critics whose opinions on the subject of source-criticism are sometimes hailed as authoritative pronouncements but which are in truth little more than exhibitions of private dogmatism. After all, source-criticism is as involved a study as is textual criticism and should be treated with more respect—by those who are unquestionably entitled to the greatest respect when speaking upon matters within their own bailiwick. It is not a thing unknown for scholars as well as other men to "kick over the traces" and run wild in fields where their competence is, to say the least, not unquestioned. The wondering world looks on, at first amazed, then delighted; but the spectacle adds little to the honor or credit of sound scholarship.

However, Dr. Ropes is a very mild offender in this respect; and he at least lays no claim to infallibility, for example, when he subscribes to the hypothesis of Aramaic originals of which our gospels are the translations.

THE NEW ERA IN RELIGIOUS EDUCATION, A Manual for Church School Teachers. By Angus Hector Maclean. The Beacon Press, $2.00.

The title of this volume is more ambitious than the contents warrant. There is little in it which is *new* to the student of this subject; the religious education which the author describes will probably not constitute an *era;* properly followed out, the suggestions made cover all of education and not just *religious education.* But the book is well worth the reading.

The first part deals wih the nature of the school and its curriculum. The second part deals with the major fields of exploration, that is, the content of the curriculum. This second part is far more valuable than the first. In this second part, the author carries out the very much needed work of showing how history, biography, folklore and fiction, and nature may best be used as materials for religious education. Instead of the usual chapter on the Bible in religious teaching, he brings his comments on this subject under the various fields of his exploration. This is refreshing.

The book is written from the standpoint of the "liberal" point of view in religion, as is shown, for example, in such a statement as this: "Until non-theists reveal, as a group, a more challenging and more enterprising ethical idealism, one has the right to regard the God or no-God controversy as purely irrelevant to the task of building up a vigorous and beautiful faith in children." Those who have never been able to release themselves from the shackles of a dogmatic religious teaching, will profit greatly by a careful study of these chapters, if they come to them with a purpose to learn all they can. Let them ponder the implications of such a statement as the following, for example: "Liberalism, moreover, interprets religion liberally and teachers should not feel that to teach religion they must be eternally concerned with theology. There is so much in the way of needs of a real, immediate and specific sort in the experience of the young child that teachers will find little time for constant philosophising, if they pay real attention to them. Wee folks are harassed by difficulties of adjustment to people, they are so strongly enamored of work and play in which virtues are generated, they are so highly motivated to see, to understand, and to use things, so fond of imagining within the range of their own experience, that the teacher is short-sighted indeed who does not give primary attention to these readinesses to learn."

CHRISTIANITY AND SOCIAL PROGRESS. Published by Harper and Bros., $2.00.

Dr. Shailer Mathews, Dean Emeritus of the Divinity School of the University of Chicago, has given the public this third book on the Social Gospel. This volume is the Barrows lectures which Dr. Mathews delivered last year. It is the condensed wisdom and observation of this dynamic mind after half a century of close contact with the Christian leadership of the world. The book is built upon the thesis that a social order is the outcome of a complicated social process in which education, climate, industry, and politics have all played their part. Religion is an aspect of that order affected by the customs and cultures of the civilization of any given age or people. Dr. Mathews maintains that Christianity began as a social movement—a Messianic hope. Its institutional vitality enabled it to survive the cataclysms of history. On that account Christianity and Western Civilization are not identical.

The author regards the Christian community as an experimental laboratory in moral living. The influence of Christianity to affect social change depends on the number and quality of individual lives that are governed by its principles. Its two ideals of love and sacrifice are fundamental in their influence upon human society. These are made regnant in the individual by Christianity and result in creating in turn the sense of social responsibility.

Dr. Mathews traces this truth with gifted historic perspective in the concluding chapters under the chapters entitled, "Christianity and the Morality of Groups," "Christianity and Economics," and "Christianity and Internationalism." Christianity alone by sharing the social process as it exists today can save the world from despair.

IN THE NEXT NUMBER

AMONG the articles for the April number of the Christian Union Quarterly will be one by Prof. Fred D. Gealy of Tokio, Japan, on the newer criticism of the gospels; one by Prof. William Adams Brown of Union Theological Seminary on present aspects of the union problem; and a number of articles on subjects of moment, together with the usual editorial comment and book reviews.

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"God Gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

April 1935

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THE CHRISTIAN UNION QUARTERLY, Inc.
WILLETT, CLARK & COMPANY, Chicago, Illinois, Publishers

The CHRISTIAN UNION QUARTERLY

APRIL, 1935

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THE CHRISTIAN UNION QUARTERLY
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CONTRIBUTED ARTICLES:—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

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THE CHRISTIAN UNION QUARTERLY

APRIL, 1935

EDITORIAL

LOOKING FORWARD

IN accordance with the announcement made in the January, 1935, number of THE CHRISTIAN UNION QUARTERLY, indicating that arrangements had been made for the continuation of the QUARTERLY in an enlarged and enriched form, with a new name and a more extensive circulation, it seems best to omit the July number, which thus makes the current April number the final one preceding the appearance of the QUARTERLY in its new dress. The subscription list of the QUARTERLY is and has always been limited to a small circle, which fact makes the issuance of each number a highly expensive, if not wasteful, matter. Friends of the QUARTERLY will not disapprove the plan of omitting the Summer number as a means of avoiding further excessive expenditures. Due account will be taken of the omission of the Summer issue and the full obligation to subscribers will be discharged by the proportionate extension of all prepaid subscriptions.

During the intervening months the editorial and publishing staff will be engaged in preparing the initial number of the enlarged QUARTERLY for its appearance in October, and in enlarging the subscription list.

The response to a limited announcement through private correspondence has been heartening indeed. Manuscripts of articles in sufficient number to fill the QUARTERLY for five years have been received or promised! The most important minds of Great Britain, Canada and the United States, representing all branches of the Christian church as well as cultural interests that are non-ecclesiastical, are participating. Further announcements will appear in the religious press and elsewhere in due season. Present subscribers will receive a direct communication from the publishers before the October number appears. It is expected that the new name of the QUARTERLY will be

CHRISTENDOM
A Quarterly Review

THE ANNOUNCEMENT which appeared in the January number, concerning the future of the QUARTERLY, is republished herewith, and it is with no little satisfaction that we append some of the friendly comments which the announcement has evoked.

THE FUTURE OF THE CHRISTIAN UNION QUARTERLY

Since the death on February 23, 1934, of Dr. Peter Ainslie, the editor and founder of THE CHRISTIAN UNION QUARTERLY, the future of the QUARTERLY has been the subject of earnest consideration and discussion on the part of the trustees of THE CHRISTIAN UNION QUARTERLY, INC. In addition to their own counsels the trustees have sought advice from many of the most trustworthy leaders of the churches in America.

The universal conviction seemed to be that the magazine has rendered a greatly needed service, and that this service should be not only continued but if possible greatly enriched and extended. The circulation of the QUARTERLY has never extended beyond a small group of devoted friends of the cause of Christian Unity. Though the magazine is aided by the proceeds of a modest fund set aside by the late W. H. Hoover, it never had sufficient resources to command the publishing facilities necessary to carry out the high ideal which Dr. Ainslie cherished for it. From his own home in Baltimore, he performed the work of both editor and publisher without salary or stipend of any kind. Dr. Ainslie was a unique personality and he made a unique place for himself by just such devotion. With the passing of Elijah, there was no Elisha to take the prophet's mantle.

In loyalty to the spirit and memory of Dr. Ainslie the trustees have been of one accord in desiring not only to continue the QUARTERLY, but to project it, if possible, on a scale and with a character more closely approximating Dr. Ainslie's own ideal than he was himself able to attain with the limited facilities at his command. The consensus of opinion seems to be that a QUARTERLY of such a character should be placed under publishing auspices which would assure its reaching the leadership and scholarship of Protestant Christendom. The opinion also has been strongly voiced that the magazine would contribute more potently to the cause of Christian Union if it bore a more general and inclusive name in which the words "Christian Union" do not appear.

After canvassing many proposals, and after full consideration in numerous meetings of the board of trustees throughout the summer and fall of 1934, it was decided to enter into an arrangement with the publishing firm of Willett, Clark & Company, of Chicago and New York, under the terms of which this company would assume responsibility for publishing the QUARTERLY in the future. This action was unanimously approved and ratified by the trustees and members of THE CHRISTIAN UNION QUARTERLY, INC., and a contract to this effect has been entered into.

Under this arrangement, plans are under way for the great enrichment of the contents of the QUARTERLY, and for a vigorous program of extending its circulation in this country and in all English speaking countries. It is hoped that these plans for the enlarged magazine will be ready for embodiment in the Autumn issue of October, 1935.

For the next two issues the QUARTERLY will appear under its present name. Dr. Willett and Dr. Idleman, who are now joined by Dr. Morrison, have kindly consented to extend their interim editorial services through the Spring and Summer issues, pending determination of the responsible editorship. The publication office has been removed from Baltimore, Maryland, to Chicago. Until further notice, all communications and subscription remittances should be addressed to The Christian Union Quarterly, 440 South Dearborn street, Chicago, Illinois.

From Quarterly Readers

I was greatly heartened by the editorial in the January issue of The Christian Union Quarterly, assuring us that this unique and much needed periodical will carry on, and that Dr. Willett and Dr. Idleman and Dr. Morrison will edit the spring and summer issues, and that Willett, Clark & Co. would publish the Quarterly.

I know that under the guidance of you three men, the spirit and ideals of Dr. Ainslie will not be allowed to go by default.

Best of wishes to you all as you wisely steer this much needed publication in the right direction.

Cleveland, O. Jacob H. Goldner.

I am delighted to know of the expansive movement upon which the Quarterly is about to enter. In its present form, it is worthy of increased circulation. Enriched and enlarged, with its guiding genius which exerts a ministry of appreciation and reconciliation, its value to Christendom will be incalculable.

In entering upon this forward movement, the friends of the Quarterly are honoring the white-souled Ainslie who literally gave his life for the cause of Christian unity. Further, they are proving themselves to be statesmen of the kingdom for such a time as this.

Nashville, Tenn. Roger T. Nooe.

I am greatly pleased to learn that The Christian Union Quarterly is not only to be continued, but also enlarged in size and extended in circulation. Its message, I think, is very greatly needed in this day when the thought of Christian leaders is more engaged with the question of Unity than it has ever been before.

I note that an editorial in the recent issue advocates "a more general and inclusive name." I am of the opinion that it would be unwise to change the name of the magazine, as "Christian Union Quarterly" seems to me to strike a responsive chord and to tell exactly what the magazine stands for. I trust that the circulation and influence may be very widely extended.

Dallas, Tex. L. N. D. Wells.

The announcement of the proposed future of The Christian Union Quarterly stirs one's imagination and hope. Knowing the devotion which Dr. Peter Ainslie put into it and his purpose to have it perpetuated I am delighted at the prospect of its being given assurance of reaching the leadership and scholarship of Protestant Christendom. If the last two numbers are an indication of what we may expect for the future we hail with enthusiasm this transition. I am sure Dr. Ainslie himself would rejoice at this larger sphere of usefulness.

Richmond, Va. Frederick W. Burnham.

I am very much interested in the proposed enlargement of The Christian Union Quarterly. I regard it as a very promising move for the cause of Christian union and the interpretation of religious problems. I only hesitate over one feature of the announcement and that is the seeming determination of the general editorial point of view and the policy at the beginning. I refer to the impression I got with reference to the statement of the relation of Christianity to the general culture.

University of Chicago. E. S. Ames.

I was greatly delighted to receive the January issue of The Christian Union Quarterly and to have the announcement that the Quarterly is to be continued under the editorial direction of Dr. Idleman, Dr. Morrison and Dr. Willett. I had, along with many others, been anxious about the future of the Quarterly since Dr. Ainslie's death, and it is comforting to know that you who were associated with him in its publication are making such excellent plans for continuing it on an even larger scale than he could carry out. Nothing would please me more than to see Dr. Ainslie's fullest dreams for this publication realized, and I feel that the present plan is looking promisingly toward that end. I wish to congratulate those of you who have the responsibility on your arrangement for the future of this magazine.

Lynchburg, Va. R. B. MONTGOMERY.

I am in hearty accord with the proposed plans for the enlargement of the Quarterly and the extension of its circulation. There is need, tragic need, for such a voice in the midst of the Christian world. Back across the centuries of a divided church this has been true, but never more so than now. No more significant monument could be erected to the memory of the beloved "Saint Peter" than adequately to enlarge and widely extend the circulation of this child of his heart and brain. With assurance of every assistance within my power.

Memphis, Tenn. WALTER M. WHITE.

I am delighted with your plans for the enlargement and more vigorous promotion of The Christian Union Quarterly.

The Quarterly has served a useful purpose in the past, but its contents should be further enriched and its range of influence widened. I believe that Christian leaders everywhere will welcome a journal with such ideals and outlook. People these days are hungering for fellowship and better understanding, and you are in a position to stimulate this growing sentiment.

Cincinnati, O. JOHN J. CASTLEBERRY.

I am very much pleased with the announcement in the January number concerning the future of The Christian Union Quarterly. I hope that the magazine will circulate among the leaders of the various religious bodies so that by teaching the teachers we may find the spirit of Christian unity will live in the hearts of the members whom they lead.

Cleveland, O. F. H. GROOM.

The Christian Union Quarterly must continue! This would seem beyond argument to the thousands of us whose spirits have been made more tolerant through its ministry. In a day continually cursed by narrow religious loyalties no other magazine has done such prophetic work for closer fellowship between the religious bodies of America and Europe. The Quarterly truly has been a modern voice crying in the wilderness. The Christian world in general, and the Disciples in particular, must assume a larger responsibility in perpetuating the voice of the late Dr. Peter Ainslie. His spirit must yet prevail among the churches. The many friends of Christian union in all the churches will heartily support the Trustees of The Christian Union Quarterly in their effort to select an editor and a strong publishing house. Stronger financial backing must be secured and the scope of its work might become broader, while retaining its historic name. To discontinue the Quarterly is unthinkable. It is not evening but morning for the cause of Christian union!

Harrodsburg, Ky. T. HASSELL BOWEN.

My heart is glad as I contemplate the enlargement of plans for The Christian Union Quarterly. The foundations have been so well laid by Peter Ainslie and the time is here—in need and in possibility—for the contribution which such a journal can make. The January issue is superb.

Warren, O. Charles B. Tupper.

If I had $100,000 to give to some worthy cause or causes, I'd give every dollar of it to The Christian Union Quarterly. As things are our union propaganda is not making a dent on the Christian world. Through the Quarterly, under these scholars directing its policy, we may make such a dent.

Kansas City, Mo. George Hamilton Combs.

I have read the January issue of The Christian Union Quarterly and am greatly impressed with it. I have always felt that there was need for such a magazine. I believe now there is not only a great need, but a demand that will make it a permanent feature.

Christian union should be treated from every side, and from every angle, but most of all, the imperative need of it should be stressed, which I am sure you will do. Success to you.

Indianapolis, Ind. Abram E. Cory.

Please accept my congratulations on the new lease on life which has come to The Christian Union Quarterly. This Quarterly can become in my estimation a scholarly instrument of the growing edge of the cause of Christian unity. It should occupy such a position as the quarterly Religion in Life and other literature on the advance skirmish line in liberal thought. My best wishes are with you as you face the future.

New York, N. Y. Harold E. Fey.

Every article in the January issue of The Christian Union Quarterly made me think of the great joy with which our great and good Doctor Ainslie would have read its every line. A high mark in the journalism of reconciliation has been set in this rewarding number. One would feel amply repaid for an evening's reading were he to appropriate only that rare comment on Dr. W. C. Bitting in Dr. Holt's account of his own adventures: "As a denominationalist he was a failure; as a Christian he was a great success." May I suggest the appropriateness of printing in the Quarterly a chapter from Dr. Ainslie's "Experiments"?

Grand Rapids, Mich. George Walker Buckner, Jr.

It is a source of great delight to me to know that The Christian Union Quarterly is to be continued as a voice in the interest of greater Protestant solidarity. I am pleased for two reasons. First, because of the need for such a voice; and second, because it will serve to capitalize and perpetuate the passion which actuated the long and useful career of its founder, Dr. Peter Ainslie. Furthermore, under your guidance it will continue to stimulate and challenge an increasing number of contemporary leaders in their efforts to heal the breaches in the household of believers.

Indianapolis, Ind. William F. Rothenburger.

On reading the January issue of The Christian Union Quarterly, I am prompted to write you a word of cordial congratulations and good wishes in connection with the future of this very significant magazine.

I do not know of any message more important to our contemporary world than the message which this Quarterly carries. Certainly, we ought to be on the doorstep of a great new advance toward uniting the Church of Christ. Frankly, I do not see very much hope for the future of a civilization with a divided church. With assurance of the most cordial good wishes.

Louisville, Ky. HOMER W. CARPENTER.

I have gone over the January issue of the Quarterly and have also taken note of the announcement of changing the name. I think the idea of a quarterly is a fine thing for our people. In the January issue it seems to me that the high water mark was reached by Bishop Robert Spencer in his article on "The Eternal Partnership." I have also greatly enjoyed the articles by Vaughan Dabney and Ivan Lee Holt as well as others.

But the change of name—why a change? Harking back to the days of Dr. W. T. Moore and through the days of Peter Ainslie the name has been *Christian Union Quarterly*. To me that indicates the frequency of its publication, the goal it is driving at, its historic background, and is much preferable to anything that could be resorted to in the way of a change. I vote for the status quo. Of course, this only means that I am getting old and have crystallized. Nevertheless, that is the way I feel.

With kind personal regards and very best wishes for the Quarterly.

University of Missouri. G. D. EDWARDS.

I have received a copy of The Christian Union Quarterly, from its new headquarters. I welcome its return to my desk. Certainly the ministry that such a magazine performs is a needed one. My experience is that there is still a great field for such a magazine. I wish you success and assure you of my hearty cooperation.

North Canton, O. M. A. COSSABOOM.

The arrangements which have been made for the continuation of The Christian Union Quarterly seem to me to be very promising. I am happy to know that the Quarterly is to be continued and feel confident that under its new leadership it will continue to voice a plea for the unity of Christians and reach a continually widening circle of readers.

Chicago, Ill. PERRY J. RICE.

For many months I have been greatly concerned about the future of The Christian Union Quarterly. I knew that its endowment was not sufficient for its adequate support. However, since the last issue my misgivings are all gone. That was a powerful issue and the plans for the future are most encouraging. I can conceive of no arrangement that would be better than what has been worked out with the publishers. I trust that its quality may be maintained and that its circulation may be greatly enlarged.

Columbia, Mo. CARL AGEE.

THE CONGREGATIONALISTS AND DISCIPLES

By A. W. Fortune

I WAS very much interested in Dr. Idleman's article on "The Congregationalists and the Disciples." Anyone who is at all familiar with these two communions will appreciate Dean Brown's statement that the union of these two bodies would contribute to each elements that are lacking. There are many in both communions who are watching the experiment in New York state. I have had special interest because I delivered two addresses at the first joint convention which was held at Syracuse. The address before the joint session was on "The Importance of Union for World Evangelization." I spoke before the Disciple session on "The Program for Union in the Declaration and Address."

I am convinced that union will come through an attempt to meet actual needs rather than through abstract discussion of the basis of union. It is doubtful as to how much progress is made through conferences on union. The best argument for union is the actual uniting of congregations for the better accomplishment of the work which the church is expected to do. Anyone who really believes in union must welcome such mergers when the cause of Christ is thus advanced. Many Disciples have talked union when they have not really expected it, or desired it. It has been an ideal which they have cherished, but when they have faced the real stiuation where union was possible, they have been afraid to go forward. With some Disciples the talk about Christian union has been nothing more than denominational propaganda.

As Dr. Idleman points out in his article, the Congregationalists and the Disciples have much in common, and perhaps, as he intimates, the most important thing they have in common is "similar mindedness." They think alike in matters of religion. This similar mindedness may go back farther than we are accustomed to think. Thomas Campbell while he was living at Rich Hill, in Ireland, came under the influence of the Independents, or Congregationalists. As he broke with the Presbyterians in his thinking he naturally moved in the direction of the Congregationalists. The influence of the Congregationalists is very evident in the Declaration and Address, and the Brush Run church was virtually a Congregational church. When Alexander Campbell came under the influence of the Baptists he led the movement away from the spirit of the Declaration and Address. The tendency of the Disciples today is toward that earlier spirit, hence there is more in common between the Disciples and Congregationalists than there is between the Disciples and Baptists.

The possibility of union between these two communions is evidenced by the fact that there is such a fine fellowship between Disciple churches and Congregational churches in the same community. The possibility is further strengthened by the fact that there have been so many mergers of Disciple and Congregational churches in communities where the need seemed to demand it. I lived for several years at Hiram, in the northeastern part of Ohio. When I left there thirty-five years ago there were Disciple and Congregational churches in most communities in that section of Ohio. As the problem of maintaining denominational churches in small communities became acute these churches were brought together by their common need. There are at the present time in many of these communities in the northeastern part of Ohio community churches, and the majority of these community churches have resulted from a merger of the Disciples and Congregationalists.

We should move very cautiously in attempting a union of the two bodies in a state or in a larger section. Christian unity cannot be forced; it must come naturally and gradually. We must not overlook the fact that the Disciples are an immersionist body, and most of their churches insist on immersion as a condition of membership. Any union between these two bodies must be on the basis of open membership, and the Disciples are not ready for that at present. Any attempt to force union on that basis would lead to a division and would accomplish nothing. It would perhaps make the situation worse than it is at present, for those who refused to come into the union would become reactionary and place undue emphasis on immersion.

In working for union we must be certain that the thing we advocate would promote union and not further division. In our zeal we sometimes accomplish the opposite of what we intend. I believe Disciples and Congregationalists should cultivate a mutual understanding and fellowship. I believe local congregations should merge their activities when it is quite evident that the work of the kingdom will be thus advanced. I have serious doubts, however, about the advisability of attempting at present a merger of the communions in a state or in a larger section. Such an attempt would almost certainly cause division, and it might injure the fine fellowship that exists and prevent the union of congregations which is made possible by need.

WORSHIP, WORK AND CHRISTIAN UNITY

By John Clark Archer

A WAY was opened by two recent articles for further serious consideration of "a closer working unity" of the Congregationalists (General Council of Congregational and Christian churches) and the Disciples of Christ. Both writers belong by origin to the Disciples' tradition: one is a Disciple still in spirit, name and office, although his advocacy of a practice designated "open-membership" has qualified his orthodoxy in the minds of some; the other identifies himself now as "a Congregationalist," while holding the Deanship of a Congregational-Baptist theological institution. The articles, therefore, represent at least a liberal point of view. But by what other than a liberal point of view could a closer working unity of the two bodies be attained! It might be borne in mind, also, that the inspiration of the first article, according to the author, came from one (Dean Brown of Yale) who, born in the Disciple town of Bethany, W. Va., and reared a Methodist, became distinguished in Congregationalism. And the present writer must acknowledge his indebtedness to Methodist-Quaker-Disciple-Congregational influences, while claiming yet the spirit and the name of a Disciple. He took part many years ago, as a minister of the Disciples, in an unsuccessful effort to unite the church he served and a local church of Congregationalists, and shared in plans which came to fruit in the union in another town of Baptists, Congregationalists and Disciples. He had the honor of naming the first minister of the United Church.

More recently he took part in the organization of a "Church of Christ" in a local New England community. This unofficial, incomplete and personal article is, therefore, not unrelated to some reflection on the problem of Christian Unity.

The major thesis of the articles seems sound, namely, that "the union . . . would be possible gradually either through the union of local congregations . . . , or in larger sections as cities . . . states" (Idleman), and that "Church union will work up from the rank and file of the churches" (Dabney). While Dean Dabney seems eager for a "driving for unity" rather than a "drifting toward" it, he suggests a "meanwhile" to match Idleman's "gradually," during which men of good will in both churches will labor and pray for unity. Both concede that the masses within the two communions are by no means ready now. Both would doubtless agree that beyond a certain stage of unity to which the "friends of union" might eventually lead their people, there should be some general recognition and official consummation of the movement which had gained momentum and brought conviction through local initiative. But they intimate that such a consummation is a far-off event.

Both Doctor Idleman and Dean Dabney indicate a common value in the peculiarly American temper, government and procedure of their respective bodies, and suggest that a closer unity between them might lead the way to the occupation of the land by "a United Church of Christ in America." One of them takes a hint from American history and declares that "federation" cannot measure the final extent of unity. I am sure that neither man may fittingly be called merely a "nationalist." I am sure, also, that there is something unique in time, if not in essence, in the American experiment in statecraft and religion. Conflicts are going on to further test the process and the program, to see whether this

American order of things conceived in liberty and dedicated to the brotherhood of men can longer endure. If the Congregationalists and the Disciples could by joining hearts and hands contribute thereby to national endurance, this would doubtless be a service to that Kingdom wherein Christians are free brothers in the bonds of the Spirit. These two bodies were, in a peculiar sense, American-born—in Massachusetts, Connecticut, Pennsylvania, Ohio and Kentucky—and their lot depends much upon the national fortune. Perhaps Dabney leaves a slightly false impression when he quotes, "Politicians . . . in Congregationalism rank very low," with none at all among the Disciples. On the contrary, both Churches have produced many legislators in city, state and national bodies, many governors of states and several presidents. Both Congregationalists and Disciples, *as citizens,* have identified themselves actively and creditably with politics and in the reformation of the social order. The former have been conspicuous opponents of race consciousness and prejudice; the latter have powerfully opposed the liquor traffic; both have stood for democracy through and under the law of the land.

The writers mention tolerance, also. Both bodies are by tradition tolerant; they are denominations "by accident," to use the words of an early Congregationalist with reference to his own church. They have a similar attitude toward ritual and creed, although the Disciples may have been the more "Scriptural." Both could unite in public worship—as they have often done to the greater glory of God and the edification of the saints. They have never denied another Christian access to the Table of the Lord. They might "complement" each other, as the writers indicate—by amalgamating, for example, different culture areas. A comment at this point might be in order—a contrast might be drawn between Disciple emphasis on the "restoration of primitive Christianity"* and that of Congregationalists on the "more light" yet to break forth from the Book and from the heart of Man. The latter are a very liberal people theologically. The Disciples meant to be liberal by their very appeal to the *New Testament,* by their "open" communion and by their sincere desire that all Christians might be one. Unfortunately, the program of "restoration" got in the way—and still stands in the way—of Union, for Restoration implied reversion to certain specific practices, not to mention some theological ideas, which had inspired historical division. The Disciples have made some contribution toward Christian unity, but not altogether in the manner contemplated by the fathers; many Disciples have found places of leadership in important cooperative enterprises of the larger church.

On the other hand, Congregational liberalism has taken a certain toll of its adherents. The "light" has shone, perhaps, too brightly now and then. The emphasis on education—with which Disciple evangelistic fervor may be contrasted—has rationalized the faith and the preacher has become the essayist. If only Amos the author—after his rebuff at Bethel—could have remained the active prophet! Perhaps Congregationalism has become so liberal that its only real bond of unity is its pride of heritage. It is, however, an attractive—and a useful—liberalism. Congregationalism thereby has drawn to itself, in an unusual measure, eager men of other households of the faith. Among her most conspicuous leaders today are former Methodists, Lutherans, Presbyterians, Baptists and Disciples, who may have felt they had "grown away from" the narrower(?) bounds they first inherited, and who could take advantage of the easy local, congregational avenue to new opportunity. Have Congregationalists been unable to produce from their own midst all the leaders they have needed? Perhaps the communions from which these leaders have withdrawn could ill afford to lose them. Many men, born and bred Disciples, have lately become Congregational—not always on their own initiative, nor always because they had actually grown away from their own people. Their own people have often sorely needed them, but the congregational route of their return has sometimes been closed. I can testify that many Congregational churches have welcomed with enthusiasm the aggressive fervor of Disciple ministers; likewise, that many churches of the Disciples have welcomed with sober reason their own men trained for leadership in institutions, whether Congregational or other, of higher education. If only there might be a widespread and well-balanced combination of heart and head in the ministry and work of the church. These two churches, uniting their varied gifts, would be a potent body in the nation and the new world yet to be.

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*Both Congregationalists and Disciples were, in fact, heirs of the Anabaptists who first sought to "restore primitive Christianity."

If official overtures proposing union are ever made, it will doubtless be on the initiative of the older body—1620 much preceded 1807. Proposals may some day be offered—a step worth taking whatever its results. Neither party would need to lose a single major element it holds dear; both would stand to gain by combination. There is already much in common: the autonomy of the local churches, but with due regard for associations and conventions; belief which rests substantially on "the blessed word of truth," as the Congregational Covenant calls the Bible; the democratic, non-ecclesiastical character of organization and polity, including the idea of the priesthood of all believers and the practice of ordaining one's own ministry. If the Disciples are indeed more sacramentarian, they might therein supply some valid check on too great freedom of interpretation. If Disciple theology—yes, the Disciples have had a theology (philosophy), in spite of the Campbells' denial thereof—and Congregational theology seem not to agree, even as John Locke and John Calvin were at variance, we might remind ourselves that Congregationalists are in these days only faintly Calvinistic, and that John Locke is really very modern. Why not let *experience* more than borrowed notions give us working data?

To what extent, after all, must two agree, if they would walk together? The "unity of spirit" must be more essential than the "unity of the faith" (Eph. 4:3, 13). There must be occasions of high spiritual quest leading to "the dwelling of brethren together" (Ps. 133:1)—in pilgrim centers, like Jerusalem, for example, where men unite, even though at other times elsewhere they wander as they will. There is a Temple with open courts on a Hill men may ascend, and a Day in whose spirit men may live anywhere on any day. If there is an immediate way of understanding and fellowship for Congregationalists and Disciples it lies in common worship, it runs through the aisles and pews of the Temple on the Hill of Vision and out again into the common world of needy men. But earthly union is at best ideal, not real. Catholicity of feeling, harmony of spirit, even where many minds entertain a wide variety of pregnant ideas, is the valid earthly test of union. Not impossible and deadly uniformity, but possible unity is the desirable objective. Differences are often valuable, if they be not those of competition, controversy and confusion.

In common worship these two great churches might restore to its central place what was central in the early church's life, the Lord's Supper. This might mean for one body a more frequent celebration of the Supper, and for the other a secondary place for baptism. And yet—variety of practice and varying emphases might continue without preventing union. No Christian nor any Christian body can fully represent the fulness of the Lord. As Christ himself is One, his imperfect followers may in all earnestness and charity find their own unity in his oneness. There can, after all, be no real discord in essentials: not the Lord's Supper, but *close* communion; not baptism, but too *rigid* definition and description of the rite; not the laying on of hands in token of the ministry, but *ecclesiastically restricted* ordination; these are examples of "stones of offense" and "grounds of stumbling."

If a "closer working unity" is ultimately in store for the Congregationalists and the Disciples—not only in local affairs, but in cooperative service to the world—I should hope for it not by way of rejection of the past, not by necessity nor by concession in any time of weakness or emergency, but by way of mutual respect, community of feeling, the simplicity and force of high ideals and a sense of divine, peculiar opportunity to serve mankind.

NOT A HOPEFUL OUTLOOK

By JOHN RAY EWERS

DR. FINIS IDLEMAN is one of the most gracious spirits among the Disciples. Unfortunately he is not representative. Dr. Vaughan Dabney, a courteous and representative Congregationalist, has made a fine reply. Many of us rejoice in this exchange of kindly messages. But facts are brutal. The Disciples, as a whole, are not ready for union. Through the cool seas of denominationalism the Disciples sweep, like an iceberg, endangering any good ship named "Union" or even "Cooperation." At the top one may see the sunny liberals, such as Dr. Idleman. This group, relatively small in number, represented by the "Campbell Institute," is free and open-minded. Many of the ministers in this number now practice "Open-membership." They are essentially Congregationalists now. They are lacking only in the traditional elements, mentioned by Dr. Dabney. A union between this upper section of the Disciples and the Congregationalists could be effected easily and immediately. The only reason why this union has not already taken place is that the majority of this number desires to remain within the Disciple fold until the whole can be influenced. This seems a hopeless task. Below the "illuminated" upper section of the Disciples one may find a large group of baffled people, who feel like the "lost battalion." They lack enthusiasm for the denominational position, but they also lack the courage to break away from it. They know that the only possible reason which the Disciples can advance for their separate existence is their program for union, but the tides of scholarship and world currents have swept this program into the discard, leaving them baffled. To say "Where the scriptures speak, we speak, and where the scriptures are silent, we are silent," has largely lost its significance in a day when higher criticism has won the battle. The Congregationalists also believe in the scriptures—but in the liberal sense. To insist upon immersion, in the light of a verbally inspired scripture, is today quite ridiculous. The Congregationalists would laugh at such an idea—and all sensible Disciples know it. Yet below this "baffled" and almost "defeatist" section one finds the next lower group, that large section of the Disciples which still swallows the Campbell program whole. Last night I talked to a prominent business man, who has recently moved into my part of the city and who has come from a typical church of the Disciples. When we presented "Open-membership" to him he said, "Why, this is exactly what I have believed for a number of years, but in the church I came from every member firmly believed that unless one was immersed he could not enter heaven." What wonder that he added later: "I have found church people the most uninteresting in the world." (The two ideas go together.) There is no possible hope of uniting this large section of Disciples with anything. They know it all. They will die in their sins of prejudice and their church with them. But this is not the worst of it. Persisting in our analysis of the Disciples, we come to the lowest stratum—the "antis." Here you find the Simon-pure adherents to an inspired scripture. They do not believe in paid preachers, they do not believe in organs—and there are some other things which they do not believe. They are Protestants who have gone to seed. They have even separated from the Disciples. They scorn the very idea of union. Among them are some very good—but very misguided souls. These four layers make up the Disciples' denomination—and it is a denomination—one of the most intensely denominational. Union with the Congregationalists, within any reasonable period, is quite hopeless, much as many of us regret to say it, except with the upper stratum. The problem presented to this upper, "illuminated" section, and it is a real one, is whether it is worth while to continue to try to lead the mass of the Disciples out of darkness, or, to let them die in their sins. Many of us have devoted our lives to the attempt to liberate this denomination, but with little except indifference or scorn for our pains. Look at that glorious soul, Peter Ainslie, apostle of good will and unity, dying almost with a broken heart, because his brethren refused, stoutly, to follow him into the broad and fruitful fields of union. His case is representative. A number of choice young men graduating from Yale, and other seminaries, have found their way into the Congregational ministry. Some of our best preachers, like Dr. Carlos Rowlinson, have entered the ministry of this free church. Others of us have been invited to do this but have chosen to remain with the Disciples. We have little to show for our loyalty. Timid secretaries, playing for the dollars of the masses, make up colorless programs for conventions. Watchdogs of conservatism bark loudly when any liberal is allowed a voice. The Disciples are stagnated—a people without a message, without any reasonable right to exist. When we say that the Disciples have no rational right for separate existence we say no more than we would say of any other denomination. The day of denominationalism is passed. Filling a need of bygone days, a new time, with new demands, is at hand. Any man who is contented and at rest in any denomination is a small soul. Only those things which we hold in common are big enough to challenge and hold men of large mold. Any and all things upon which we differ are too microscopic to interest intelligent people.

The great themes such as God, Christ, social justice—these engage us, but who cares a straw for the technique of ordination, the method of baptism or the kind of wine used at the communion? Mint, anise and cummin!

Having lost their passion for Christian union, because modern scholarship has shot the horse beneath, the modern Disciple is a sort of Don Quixote—struggling in out-worn armor in the dust—a pathetic and almost laughable object. Perhaps a good laugh would do him good, on the principle that "One good horse-laugh is worth a hundred syllogisms."

Therefore, while it is pleasing to see Dr. Idleman and Dr. Dabney bowing gracefully in our modern court and sweeping the ground with their stately plumes, it must all end in such gestures unless the liberal wing of the Disciples gives up its hopeless task of winning the rank and file of their denomination to liberalism, or unless some sudden conversion leads the mass of Disciples to recognize their "out-moded" condition. Dr. Dabney has generously said that the Disciples are, "virile, buoyant and optimistic, free from authority and zealous for religious education and evangelism." I wonder! These are fine words—if true. But, as a Disciple, disillusioned after years of earnest effort, I think they are too generous.

It is a thousand pities that, with our deep convictions about God, Christ and social justice and with the deep, crying needs of society, any of us are held in narrow, separate camps, by our miserable prejudices and our out-worn traditions. Let us pray that a new day may dawn—and soon. Meanwhile the brave crowing of Doctors Idleman and Dabney—more potent than Rostand's chanticleer—may actually assist the sun in rising.

A SOUTHERN YANKEE SPEAKS

By F. W. Burnham

I HAVE read and reread with interest the two articles relating to possible union between Congregationalists and Disciples; the first, in the October Quarterly, by my friend, since college days, Dr. Finis S. Idleman, of New York city; and the other, entitled, "A Salute Returned," in the January Quarterly, by Rev. Vaughan Dabney, of Newton Center, Mass., who, if I am not mistaken, was once a Disciple minister in the Middle West. If these two irenic contributions shall result in uncovering basic identities in these "two pioneer churches, so typically American" and shall reveal practical paths toward their union they will have started something for which we may all be profoundly thankful.

Dr. Dabney suggests that if some Disciple minister "trained in a Congregational seminary" happens to be living in the South let him raise his voice on behalf of the little Congregational church around the corner. Well, I was not trained in a Congregational seminary—although the first college which I attended was at that time a Congregational college—but I was reared in a Congregational "yankee" home of "blue" Vermont origin, and I happen now to be serving a church in the Capital of the Old South as a Disciple minister.

We do not have a Congregational church in Richmond, but we do have a very good "First Christian Church" which is not affiliated with the Disciples but was formerly allied with the General Convention of the Christian Church with headquarters at Dayton, Ohio, and is now in the connection with the General Council of Congregational and Christian churches. There exist, moreover, the most cordial relations between this First Christian Church and the eight Disciple churches of our city, all of which use the designation "Christian Churches." Most of our people do not know the difference between them, and the city newspapers carry our weekly announcements all under one caption.

In speaking of the Congregationalists in relation to the South, Brother Dabney has put his finger at once upon a sensitive spot in the matter of a possible wholesale union between Congregational and Disciple churches. That the Disciples did not divide over the issues of the Civil War is an outstanding testimony to the vitality of their convictions on the unity of the church. It is related that, during the war, when Nashville was invested by the Union forces, young James A. Garfield, who was then a Federal Captain, but also a Disciple minister, by invitation occupied the pulpit of the old Vine Street Christian Church and preached while clad in his Union uniform. A former Elder of this old Seventh Street Church, of Richmond, which I serve, remarked to me soon after I came that he was a well-grown lad before he knew that "Damn-Yankee" was not all one word. Yet he joined in the call to a yankee preacher. The Congregational church never got a start in the South because, as Dr. Dabney has indicated, it was looked upon as a "Yankee" church. Any attempt, therefore, to unite Congregational and Disciple churches *en masse* would probably stir repercussions in some sections of the South. It must be added, however, that no impediments seem to have been thrown in the path of the progress of the First Christian Church here, above referred to, because of its affiliation with the Congregational Council.

Personally I have long felt that in doctrine, in purpose, and in outlook Disciples are more closely allied to Congregationalists than to any other communion. In New England, the earliest Congregational churches were named Churches of Christ, and some still retain that designation. Not only in freedom from ecclesiasticism, but also in their stand for liberty of conscience and the right of private interpretation the leaders of Congregationalism occupied common ground with the leaders of the Restoration Movement.

In the same January CHRISTIAN UNION QUARTERLY, the report by my neighbor and good friend, Dr. Beverly D. Tucker, of St. Paul's church, Richmond, upon issues which were dominant in the last General Convention of the Protestant Episcopal church in the United States of America, reveals the fact that wide divergences of opinion, even upon such important matters as Faith and Order, may exist within a carefully regimented ecclesiastical body. Such differences of belief or practice as there are between Disciples and Congregationalists should be no barrier to union.

It should be remembered that the Disciples are not, primarily, pleaders for baptism. "The Restoration Movement" did not arise as a "Baptist" movement. If the whole baptismal controversy could be put where Paul put the circumcisional controversy when he said: "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6:15) —"our plea" would be better understood. We make no more of baptism than does any other communion. Our contention is that if baptism is to be retained it should be given the place it occupies in the New Testament, and should be administered in the form there most clearly indicated.

Dr. Idleman's "hailing sign" should not be interpreted as a signal of distress; but, as he so aptly called it, one of "spiritual recognition." A Yankee Virginia Disciple welcomes the "Return Salute" of our Massachusetts Congregational brother and joins in the hope that this exchange of greetings may lead on to consummations which do not yet appear.

SHALL THE FEDERAL COUNCIL INCORPORATE CHRISTIAN UNITY AS A PART OF ITS TASK?

By Finis Idleman

IN order to get a fair perspective of this question and its possible solution, it is well to recall the history of the modern movement toward Unity among American churches. It is only a quarter of a century old in its organized form. Beginning in 1910, the Disciples and Episcopalians appointed Commissions on Christian Unity. This was quickly followed by other bodies. These various Commissions began immediately to get into contact with one another. This rapprochement spread so rapidly that it was carried across the sea. The Episcopalian Commission began its work from the point of view of Faith and Order. Mr. J. P. Morgan, having made it possible for this Commission to do a very elaborate piece of work, a movement was inaugurated for European conference. The first of these was held in Geneva, Switzerland, in 1920. Since that time other conferences have been held both in America and in Europe.

The second movement growing out of these contacts was a less doctrinal and a more practical point of view under the title of "Life and Work." This movement has held a number of conferences, notably at Stockholm. The first of these movements has either reached or passed the climax of its possibilities. In the minds of most free communions the approach toward Unity from the point of view of Faith and Order is one which is no longer fruitful. Such conferences either end in deadlock or separate with less mutual appreciation than they had when they met. The Life and Work Commission still continues to hold certain possibilities, but it is little more than the Federal Council of Churches functioning at long range.

It yet remains to mention an approach which was embodied in the "Christian Unity League" organized by Dr. Peter Ainslie and supported by outstanding free churchmen in various communions. This movement was predicated upon a statement known as the Pact of Reconciliation. Here was the recognition of the equality of all Christians before God.

"We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

"We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

It was an approach toward Unity on the basis of open membership, open communion and an open pulpit. It was an individual and an unofficial approach, not dependent on denominational action. It was, on the one hand, free from the hard and fixed limitations of Faith and Order, and, on the other, it was more basic than the Life and Work approach. It dealt primarily with the possible relations in which various individuals already prepared for Unity could mutually recognize one another, and out of which a larger union might follow.

It was a pioneering movement and necessarily had to be led by some individual whose daring spirit saw the opportunity and bravely met it. Dr. Ainslie was such an individual. During the years after the conception of this idea until his death, he gave himself unstintedly to conferences and to writing in support of this conception. Since his death no one has been found to follow in his steps. It is not that there are none to be found who do not hold his ideas, but that there are so many now holding it that it does not require the sponsorship of a single individual, or of a single communion to promote it. The idea is now the common possession of multitudes of individuals and of many communions. Indeed, it would be unfortunate if any single communion now sought to become its advocate. The present state of the church is such that this task must now fall upon all in common.

Nor should we fail to observe that the mood of the Protestant church in general today is providentially fitted for the gospel of unity. For example, the church for a hundred years has never been so poor. Its poverty is not only due to the retrenchment necessary through lack of gifts and offerings, but through inherited debts. The unwarranted and unchristian competitive building program of the last two decades has left the church generally with all but unpayable obligations. Multiplied organizations sprang up to do Christian work both at home and abroad, which were often overlapping. All these required an enormous expenditure. Therefore, the church has been left, at this present moment, in an economic debacle.

As a consequence of this and other conditions, the church is not only very poor but very humble. The proud boasting of other years is gone. One hears nothing of the heraldry of numbers. He would be quite benighted who would rise up in these days and boast about his denomination. Therefore, with the beatitude of meekness and its correlative neighbor, being "poor in spirit," the Christian church has edged in upon two of the beatitudes necessary to any great progress toward Christian Unity. Generally speaking, one could visit any city or countryside in these days and find a very hospitable attitude toward all religious neighbors. There is an equal understanding of the fact that the task imposed upon the church now to meet the irreligion of this generation is too great for any single communion to do it alone. Moreover, there is the growing feeling that we are all more nearly alike than we had ever dreamed. Consequently, the hunger for fellowship and cooperative helpfulness is so general that one would find everywhere the cordial welcome for an inclusive church.

What we are saying is that this present mood of the church would seem to indicate an attitude toward unity and a willingness to support such a department in the Federal Council of Churches as has not existed hitherto. This department would be but one of those existing, but it would be one. Precisely as the Commission on Race Relations, or that on Evangelism, or on International Justice, account and promote for us all, those common and accepted ideas which we all possess, so would this Commission on Christian Unity recognize and promote for us all, the accepted ideas of fundamental unity among us. It would be an organization which is our own, belonging to us all, and therefore speaking for us all. No communion would be put in the embarrassing situation of having an ambassador of so vital a message being brought to it from some other communion. Nor would it any longer be a free lance program, carried on spasmodically and intermittently by some individual or organization which was dependent upon uncertain contributions for support. It would at last attain a position of constancy and of inter-community support.

We can conceive how it would immediately undergird every other department of the Federal Council. It would bring together the cooperating communions in spiritual contact and fellowship, and prepare them in mind and heart for the particular tasks which these various departments now undertake. Indeed, we have reason to feel confident that very soon it would take such an affectionate place in the minds of all constituent bodies that its maintenance would be a matter of supreme joy and proper pride upon the part of all. Nor should we forget two facts: (1) There is a large body of unity-minded Christians now unattached to the church universal. Seventeen hundred community and Federated churches have sought to organize the religious sentiment in their various communities. Yet they are not a denomination (and heaven forbid they ever may add another to our already embarrassing list). They have no way to channel their efforts or their great capacity for benevolent and missionary giving. The Federal Council could most naturally serve them as a kingdom clearing house. Unless some such aid comes to these frontier churches soon, they may either be drawn apart into a new denomination or their potential strength be dissipated. The Federal Council alone stands in the place of opportunity to serve and save them. It could do this through a department on Christian Unity.

And lastly, who of us doubts that the Federal Council itself must now go on to perfect itself in still larger coordination? What was sufficient for the mood of the church twenty-five years ago when it was organized, cannot conceivably be sufficient for its mood today. See how much water has gone under the bridge since the great war! What were then long standing chasms of isolation and of unfraternity, have been largely bridged through twenty-five years of sharing in common tasks and of thinking together about the kingdom of God. We should have outgrown the habiliment of the best mood of that day. We are prepared for something more than mere cooperation. The very fact that there have been eleven consummations of organized Unity within the Protestant household of America during that time ought to convince us that there is a larger body of cooperation prepared for further steps toward Unity than we have yet plumbed. Not to venture upon it would be to lack both faith and wisdom. The Federal Council of Churches is set for leadership among us. It is quite true it cannot break with its constituents through an overventure, but anyone conversant with the mind of the church throughout the country at this present time will quickly agree that the church is now in a mood for still more aggressive elimination of old barriers and for a still more inclusive church for the future.

Through this new department which the Federal Council could establish we should have brought to our minds constantly the prayer of Jesus: "That they all may be one." We should not settle back, nor down, content with our old traditions or our uneconomical and unchristian denominationalism. We should set before us a goal toward which we could be constantly striving. The progress we have made has been most gratifying, but it is not in itself an end. It is but a step to higher things yet to be accomplished.

THE CHURCH AND CAESAR

By Robert Whitaker

THE point at which American religionists of all schools are apparently nearest to unanimous accord is the point at which they join in a common surrender to the superior every-day claims of an irreligious and, from the viewpoint of social ethics, an habitually anti-religious state. For this is the essence of the doctrine of the separation of church and state, in respect to which creeds as far apart as the "Fourfold Gospel" and the most rigorously ritualistic Catholic dogma profess to be at one.

As a Baptist I was brought up to believe that priority in this doctrine was the outstanding contribution of American Baptists to the Christian world, by reason of which Baptists have canonized Roger Williams, although the chronology of his ecclesiastical career indicates that he was a member of a Baptist church for probably not more than five months of his eighty-four long years of life. But England postulated her preëmption of North America, from the Atlantic to the Pacific, on even more tenuous grounds. And the discovery of the more than continental range and significance of "a free church in a free state" has so intrigued all the types of American religion that on other grounds the Roman Catholics, through Lord Baltimore, set up their own distinctiveness as the persecuted, but non-persecuting pioneers of our alleged American disentanglement of church and state.

The degree of disentanglement which actually exists is in fact increasingly near the disappearing point, and has never operated in any such creditable measure to either the honor or honesty of the churches as is implied in the eagerness with which all the churches lay claim to their devotion to the dogma now. When the world war involved our nation, just eighteen years ago, Baptists were quite as prompt and abject in their surrender of ethical and spiritual identification with the teachings and example of Jesus, as were Roman Catholics; Christian Scientists vied with Holy Rollers on the one hand, and incipient Humanists on the other, in accepting as a duty whatever the state required of them. This is of course to put the matter sharply, and perhaps with offense to some whom I would not willingly offend, but if we are to deal honestly with the business of war we have need to designate with moral distinctness the mass murder, the wholesale falsehood, the attendant licentiousness, and widespread atrocities which make war exactly what it is. Describe the matter more delicately and evasively, if you will, but the item of emphasis here is that in practice the separation of church and state means nothing less in time of war than that the church, in all its ramifications and high or low ecclesiastical connections, for the price of bare theological and ritualistic non-interference, consents to aid and abet the state in doing everything the state may demand of it; however contrary such demands may be to whatever ethical content religion has. The United States supreme court has in substance decreed that whether in time of war or in alleged periods of peace both religion and education must submit to be the dog behind the wagon of the Moloch-minded state.

There is a like surrender on the part of the churches in the industrial and economic field which proves again the illusion of independence of state and church. It is from economic causes that wars proceed in the main. The ethical functioning of the capitalist state is hardly less seriously in question today than is its military functioning. The present economic disorganization and confusion of the world harks back to state organization and support of land monopoly, and the protection of industrial plunder by police force, and, whenever thought necessary, by national guards, storm troops, or whatever other military and semi-military forces big business can bring to its defense under the aegis of law and order. The churches are partners with the state at this point also. Their denominational and theological differences do not in any degree militate against the practical unanimity of their consent to let the state reign supreme in the economic order. Again, for the price of the state's consent that there shall be no interference with the church's regimentals and formulas, American religion, high and low, orthodox and non-orthodox, "free" or authoritarian, agrees to an everyday acquiescence in preaching a "pure-gospel" of ethical-absenteeism with respect to whatever social exploitation is carried on under the banner of the state.

Underlying this total involvement of religion in the practical repudiation of the ethics of religion, whether in war or in industry, there is a two-fold failure to face reality. On one hand, there is a tacit assumption that both state and church are abstractions, or that they exist in compartments of human life far removed from each other. On the other hand, it is assumed that the state is essentially the organ of orderly concern for the common welfare and of equal protection for all, instead of being, as it is, the instrument for the maintenance of inequality, and the executive arm of the powers that prey. In mitigation of this actually operating partisanship on the side of traditional inequity, it is smoothly assumed that the people by virtue of possessing the franchise have power to change the character of the economic system, and this assumption is held as an ethical justification for habitual acquiescence in the prevailing practices of public plunder.

In reality, the members of the churches and the members of the state are identical, in so far as they are members of the church at all. Roger Williams Smith is a Baptist of this generation, we will say, and lives as did the doughty dissenter of three hundred years ago, in the state of Rhode Island. He is, therefore, both a citizen and a Christian, despite whatever pride he may have in his famous progenitor's espousal of non-interference between Christian life and the life of the state. He sings on Sunday, "Where He leads me I will follow," with its sequel, "I'll go with Him through the garden" —the "He" and the "Him" referring in these instances to one who was hanged in the cruelest form of hanging ever devised because he was adjudged guilty of interfering with the interests of the state in his day. But in quite another key Roger Williams Smith, Baptist Christian, sings the Star Spangled Banner as he marches away to war, following the god of slaughter. The "garden" which he celebrates in church he leaves to certain who are called seditionists when he has to choose between either sharing the fate of Jesus, or getting by with the religion of the state. Nor would he act differently if his name were Charles Calvert Smith, an attendant upon the singing of the mass in a Maryland Roman Catholic church. He is a Christian at the point of emotional and theological incidence with whatever church may claim his formal devotions, but his actual, every-day devotion is given to the state, for whose sake Christ must take second place, if any place at all, until the state's will is done.

The antithesis is plain enough. The state does not mean what ethical religion means. The meaning of religion, therefore, must be reduced to form and formula, to emotional ecstacies, and prayer-posturings of one sort or another, whether Catholic, Protestant, or some other; to anything sufficiently abstract or innocuous that it will not get in the way of subservience to state-order where state-order demands what neither religious ethic nor moral decency can give.

This is the separation of church and state as we have it. It is the separation of religion from the areas of conduct wherein both our industrial and our international relations exist. The state consents to our moral indecencies in the home field, and commands us to those moral indecencies in the foreign field which proceed from our moral anarchy in economic life at home. As a sop the state allows us to hold church property without paying taxes thereon, protects us in our individualisms of sectarian waste and extravagance, and allows us to mumble whatever formulas we think we can put over on God instead of doing his will.

The conflict is as irremediable as it is obvious, *until there is a total change in the character of the state as it prevails today wherever Christianity is recognized.* The Roman Catholic doctrine as it was upheld and practiced before Catholics were compelled to join with Protestants in lip service to the American doctrine of separation of church and state, is more logical, more Christian, despite the disastrous rigors of its disciplinary regime under the Inquisition, than is the modern pretense of possible disconnection in what a Christian does as a Christian and what he does at the demand of the state. If man is more significantly and eternally a moral being than he is a member of the passing political order, with its subservience to economic inequities, then the church, as spokesman for moral reality, ought to have jurisdiction over education and the whole area of moral action. Any prophetic religion will assert, on higher levels it may be granted, but with no less insistence, that *there can be no loyalty to any state beyond the measure in which the state consents to be shaped to moral standards.* It is here, in truth, that the cross of Christ stands, both as historical fact and as a symbol of social revolution for all the centuries. It was the state concept, both as it existed in the mind of the Roman of Jesus' day, and as it existed in the imperial desire of the Jewish messianism of his time, against which Jesus broke his lance, and for reason of which he went to the cross. *There is no cross, in the sense of analogy with Jesus' cross, except at the point of like social challenge today.* This will appear plainly enough when the next war comes. In what numbers no one can say, but in very considerable numbers it is hoped, Christians will be going to jail for the reason that they will not burn incense to the Caesar of the state. How much less guilt there is in burning incense in the economic area where Christ and Caesar stand opposed, let the reader consider for himself.

THE CHRISTIAN CREED

By ALFRED E. GARVIE

I.

AS deputy chairman of the Lausanne conference and now vice-chairman of the continuation committee of Faith and Order, I need not give any assurance or pledges of my interest in, or devotion to the cause of Christian reunion, which THE CHRISTIAN UNION QUARTERLY so zealously and worthily advocates; but some of the articles give me some concern lest the structure of the Church of the future should be thought of as one to be built on the shifting sands of current religious opinion and sentiment instead of on the solid rock of the divine revelation and the human redemption in Christ Jesus as Saviour and Lord. The article in the October number on "Training the Prophets" by Rev. Edwin T. Buehrer has especially deepened this disquietude. Instruction in the Christian religion is only one, and seemingly a minor, item in a long list of subjects to be included. I believe in the widest possible culture as the necessary content of Christian theology; were I to give my academic record in three Universities at which I studied for eight years, my judgment would be shown to rest on adequate knowledge, and intellectual competence; but I refrain, as it is not my intention to enter into any controversy with the writer. There is only one of the assumptions which seems to me to run through his proposals, which I venture with confidence to challenge. Contemporary America is not competent to produce an eclectic cult which would be good enough to supersede or supplement historical

Christianity. The Christian church is an historical institution with its historical foundation in a historical personality, in whom as Son the eternal reality of God has been revealed once for all as Father, and through whom as Saviour and Lord sinful men are redeemed and reconciled to God and endowed with the Holy Spirit of God. The Holy Scriptures which are the records of this historical manifestation of God must remain the primary subjects of study for Christian thinkers and teachers. They must be interpreted by the approved modern methods of research and scholarship; and the truths they enshrine must be expressed in modes of thought and terms of speech adapted to the intellectual environment; but it is not that environment which can provide the content of the Christian creed. I am no fundamentalist or reactionary, but neither am I a modernist, but a progressive liberal evangelical, for whom amid all changes of thought or speech, "Jesus Christ is the same yesterday, today, and for ever." The doctrine of the Trinity is often derided as an antiquated ecclesiastical dogma; but even in its dogmatic form it is a declaration in the available philosophical categories of the facts of the divine manifestation in history; Jesus revealed God as Father; the Church from the beginning confessed Him as Saviour and Lord; and the primitive community experienced God's presence and activity as the Holy Spirit. All the historical Christian creeds are trinitarian, and necessary as it may be to supersede the dogmatic formulae, the facts which they enshrine are in the historical foundation of the Christian church, and to ignore them is to break its historical continuity; and on that basis alone can the reunion be secured.

It is only this apostolic gospel, restated as the modern world may need, that can be the source of revival in the Christian church, the subject with which Dr. Albert Buckner Coe deals in the same number of the QUARTERLY. On Dr. Fort Newton's sentence of death on the Christian churches in England Christian consideration and courtesy forbid my using the language that might be justified. As one who is at the very center of the most progressive and vital movements in this country, I can testify that, despite all faults and failures, the churches still live and labor, although they ever need the summons to seek more abundant life and undertake more strenuous labor, to expect great things from God that they may do great things for God. But it is only as they adhere to the apostolic gospel that they have any future before them.

As the above considerations indicate the unity of the Christian church cannot be based on brotherly sentiment alone, necessary as that is, nor on practical cooperation, imperative as is the call to it; but there must be not only a common object of faith, but also such general accord as to the content and the character of it as will really make it common. To live and to labor together Christians must know whom they believe, who is the God of their salvation, the Lord of their loyalty and obedience. I have attempted in what follows to state the creed which I have worked out in toil of mind and travail of soul in nearly half-a-century of experience, service, study, meditation and communion, and I submit it for sympathetic consideration, even if I cannot expect unreserved approval.

II.

Christianity can still be described by the watchword of the Reformation, *sola gratia sola fide,* grace alone through faith alone, for in it as a religion, the relation between God and man is the grace which forgives and gives on God's part and the faith which uses and enjoys the grace on man's. This relation includes the eternal reality—the love of God, the historical revelation of that eternal reality—the grace of the Lord Jesus Christ—and the personal experience—the communion or common possession of the Holy Spirit. The love of God comes to men through the grace of the Lord Jesus Christ in the presence and activity within man of the Holy Spirit. It is by the enlightening, cleansing and hallowing of man by the Spirit of God that faith receives and responds to the grace of the Lord Jesus Christ as revealing God as Father to men and so reconciling men as children to God. The apostolic benediction (II Corinthians xiii. 14) thus expresses the Christian creed; and the same truth, although without the express mention of the Holy Spirit as the source of the eternal life in man, is declared in the familiar words: "God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish, but have eternal life." (John iii. 16). This truth is a creative truth—for it is new life as well as fresh thought for men. It involves implications and demands explanations which it is the function of theology to offer.

III.

The purpose of this statement is as simply and as briefly as possible to make intelligible and credible this Christian gospel. It is with God that theology is solely concerned. (a) The eternal reality of the love of God is fully disclosed only in the historical revelation of the grace of our Lord Jesus Christ, but it is anticipated in some measure in nature and history, through which God reveals his power, wisdom, righteousness and goodness, and in the progressive revelation of himself in his providence for the Hebrew nation and the interpretation of that providence in the succession of prophets, of which the Old Testament is the record and literature. He is revealed as Creator, Preserver, Ruler and

Judge; but the full Fatherhood is not yet by any of those means disclosed. Only in Jesus Christ our Lord has that Fatherhood been revealed with such certainty as to evoke the confidence of sinful men in his forgiveness and favor. The love of God means that he values men as his children and not creatures or subjects only, that he has such an interest in men as to suffer or to rejoice with or for them, that he has as his purpose for them their highest good, viz., that as redeemed from sin and reconciled unto himself they shall as his children receive and respond to his love in their communion with him, and in that communion grow in conformity to his perfection as the Father.

(b) While much modern science recently inclined either to materialism as the explanation of the world, or to agnosticism or the denial that any such explanation as theism—the belief in God—offers was possible, agnosticism is following materialism as a discarded theory, and the attitude of many leaders of science is appreciative of the spiritual explanation of the universe which theism offers. Science cannot prove the existence of God, which only faith can apprehend, but its authority cannot be cited for denial. In all religions man has the witness within himself, in his faith, to the eternal reality present, manifest and active in the world of time and space.

(c) The challenge to this faith is the problem of evil (pain and sin). While no complete solution can be offered, as man still walks by faith and not sight, there are considerations in relief of doubt and support of faith which can be suggested. (i) Natural processes which, however destructive they may appear, are factors in the physical evolution cannot be regarded as evil, unless in so far as they inflict pain on sensient beings.

(ii) But pain itself has a beneficent function in the preservation and advance of living organisms, as a warning of danger to be avoided, as a stimulus to effort of adaptation to environment, as a condition of development of more varied functions, and cannot be regarded as unmitigated evil, but can be valued as a means of good—more abundant and varied life.

(iii) In man who is fully conscious of pain, not only has pain the same beneficent function, but in his response to it he develops sympathy and compassion, assistance and cooperation with others, and thus a fuller realization of his personality.

(iv) Sin is a greater problem even than pain; but the solution lies nearer; only free persons can as God's children live in communion with him, grow in conformity to him, love and obey him, and freedom involves the possibility of the wrong as well as the right choice; and, therefore God made not puppets but persons, and took the risk of their freedom, because by his love in the grace of Christ he can save and is saving them from their sin. Because God had the resources to redeem, he assumed the responsibility to create free persons.

(v) That all sinful men shall at last be saved we do not know; although if God be Father, we may dare to hope; but in the Christian revelation God has given us the assurance that all he can do is being and will be done to solve the problem of sin and of evil; and meanwhile we are "saved by hope" (Romans viii. 24).

(2) It is on the *fact of Christ* that Christian faith relies that "somehow good shall be the final goal of ill."

(a) The fact of Christ is that Jesus, living among men as a man, knew, trusted, loved and obeyed God as Father, and so realized perfect sonship toward God; his real humanity—limitation of knowledge, liability to temptation, subjection to emotion—did not hinder his discernment of God and goodness, his victory over sin in his holiness, his grace toward men in sharing their joys and sorrows and saving them—the reality of his divinity as Son revealing the Father.

(b) In his earthly ministry he by his grace—his compassionate and reconciling attitude to men assured them of God's forgiveness and favor, and made it possible for them to know God as Father. It was on the cross that his grace as revealing God's love found its clearest expression and fullest exercise in his self-sacrifice in love for God and men, in vicarious suffering; himself sinless he there endured the consequences of sin in identifying himself with sinful mankind —not the punishment of sin, for the sinless cannot be punished, nor the wrath of God, for the Father's love was present in the grace of the Son, but such a desolation of the soul as was possible for the sinless in realizing all that sin involved for God and man; hence he manifested in what he suffered God's judgment of sin, and conveyed to mankind the assurance of the love that will not let them go, but seeks that it may save the lost—God's forgiveness.

(c) But the earthly life and death are not the whole fact of Christ. From the disappointment of their hopes, in his shameful and cruel death, the disciples were restored to faith —confidence, courage, constancy—the holy enthusiasm and holy energy of the fulness of the Holy Spirit—by the certainty of his Resurrection. The evidence for the Resurrection cannot here be discussed; but however the appearances are explained, the disciples were changed men; they believed that Christ was not dead, but was living, bestowing in the Spirit a new life on them. Of the presence and activity of the Risen Lord the Christian church has had similar experience in all lands and all ages. God, revealed as Father in Christ, is with and in men in the living Savior and Lord by his Spirit.

(3) This reality of God in Christ is, according to the testimony of the New Testament, confirmed by the continuous experience of the church, mediated by the presence and activity of God as Holy Spirit.

(a) Not only in an outward history but an inward experience is the life of God imparted to men. It is a full, free, fresh life, a holy life, a life in fellowship with all who share it. Not only is the Spirit possessed by believers, but it is by this inward presence and activity that man is enabled to exercise the faith in Christ which brings salvation. Man is free in the exercise of faith, for God's relation to man as Spirit is no suppression of man's freedom, but the release of it from enslavement to sin, and from impotence for good.

(b) Thus is the one God revealed in history and realized in experience as Father, Son and Holy Spirit. For the faith which saves it is not necessary to go beyond the revelation in history and realization in experience, what theology calls the *economic* trinity. Those of more philosophical mind may seek to penetrate the mystery of what God is in himself, and by legitimate inference from what God has disclosed himself as being in history and experience theology may advance to what God in himself is (the *ontological* trinity). But all that man to be the redeemed sinner and reconciled child of God needs to know is this divine self-disclosure.

(4) It is the conception of God, which is no abstract theory, but the interpretation of fact, outward history and inward experience, which should be the guiding principle of Christian thought on the whence, the whither, the how and the why of this world, on the origin, nature, character, duty and destiny of man; such detailed application cannot here be attempted but a few sentences must be added on the two questions of urgent practical interest to man, his duty and his destiny.

(a) Man's duty is not merely to obey the moral law within, as morality would demand, but to receive and to respond in faith to the grace of God. This faith will include and produce repentence, not only regret for, but renunciation of sin in principle as in practice, for man must turn from what is contrary to God—distrust, estrangement, disobedience—if he is to turn to God—conviction of, conviction in and committal to the reality of God as the forgiving Father. This faith as a constant and complete reliance on and submission to God will in many Christians assume, as it did in Paul, the form of an immediate contact and intimate communion in love with Christ, as Savior and Lord. This same relation to God may also assume the form of a realization of the presence and activity as Holy Spirit imparting life with joy and zeal and power. The full Christian experience involves both particular forms as well as the general relation to God; but the Christian name must not be denied to those whose experience falls short of this completeness of reception and response to the divine revelation.

(b) The love of Christ as constraining motive and the activity of the Spirit as enabling power, makes faith in God "energetic in love," which is the source of Christian character and conduct; and in such love the children of God become like the God who is Father, and in the exercise of that love they have for their guidance and encouragement the teaching and example of the perfect Son.

(c) As the Christian life is a life from and with God it is even here and now in promise and potency the eternal life. The Christian hope emerges out of Christian faith and love. Not the survival of a disembodied soul (the Greek belief), nor the recovery of the same physical body (the Jewish expectation), but the continuance of the whole renewed Christian personality in a clearer vision of, communion with, and resemblance to Christ and God in Christ—that is man's destiny as a believer. As regards the fate of the wicked, it is idle to speculate, as the Scriptures give no unambiguous testimony, and the three theories of eternal punishment, conditional immortality and universal salvation have all found their advocates. What the Christian faith assures us of is that the Father will do what is best for all his children (actual or potential) while here and hereafter, the inevitable sequence holds: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life eternal" (Galatians vi. 7, 8). Shall love find a way even with this law?

"Mercy is infinite, and who can say?"

TEMPERATURE IN RELIGION

By HARRY JEFFS

AN English Methodist minister preaching in a village church with a leaky and draughty roof, and with a stove that smoked but had no glow in it, stopped in the middle of his sermon, and with his fingers over his eyes said: "I have never yet known a sinner who got saved with cold feet." But what about the church where the temperature is not down to zero, with a cutting east wind, but is luke-warm? John, in the Apocalypse, commented in language offensive to modern taste on the luke-warmness of the people of the church at Laodicea, but what of the temperature of the pulpit? I am not aware that any theologian has yet investigated the psychology of low temperature in the church. A member who transferred from one London Congregational church to another gave as his reason that the preacher was brilliant but it was the brilliance of a diamond—"I went home feeling neither warmed nor fed; there was no central heating." But may it not be that there is a temperature somewhere in the low forties in pulpits occupied by men who are not exactly brilliant but like the foolish virgins in the parable who had no oil for their lamps, their stoves are poorly provided with oil for their warming up.

There are two reasons, I imagine, for the coolness in the pulpit that lowers the temperature in the pews. One may be the idea that the preacher's primary business is to deal with the difficulties, such as they are, of the "modern mind," whatever that may be. It may flatter the preacher to suppose that he is "called to the kingdom" to reconcile the traditional faith with the intellectual problems created by the discoveries of science, the geological and astronomical revelations of the inconceivable vastness of the universe, the new philosophies that every decade or so overlay each other. The "modern mind" of one decade supplants the "modern mind" of the decade that has passed. It is likely enough that in wrestling with the fluid problems of the "modern mind" the preacher finds himself

> Midway in course of this his mortal life
> A stranger in a gloomy wood astray

Might it not be well sometimes to put on his thinking cap, and ask "Am I sufficient for these things? Am I called primarily to solve the doubts of the one in five hundred who constitute or imagine they constitute, the Intelligentsia, or so to present the Christian Gospel as to touch and kindle the hearts of the 499 in 500 of the 'common people,' that is the average, rich or poor, who are or should be in the pews?" Not that the "Intelligentsia" should be ignored, but even they have hearts to be kindled, as well as brains to be enlightened and perplexities to be unravelled. There was a church I knew whose pastor bravely endeavored to "guide the college and university young men and women" whom he was fortunate to have among his "sitters under." One of those sitters, a very well read and clear thinking man, said to a friend, "We prefer to do our own thinking, and arrive at our own conclusions on our intellectual difficulties, but when once in a while he lets himself go, and talks straight from his heart to the hearts of the congregation, he gets us every time."

That "talking from heart to hearts" has always been the heating and saving power in the pulpit that raises the temperature of the church. It is "the fire in the bones that will not contain" of Jeremiah—that evangelist to his own times. There may be need for the warning to preachers of our modern days that Baxter gave to the preachers of the 17th century, that "they may mistake their own intellectual interest in the deep things of God for a sincere concern for the salvation of souls." At the same period Bunyan preached on "The Greatness of the Soul and the Unspeakableness of the Loss Thereof." The "Soul" seems to have receded hundreds of miles into the hinterland of many modern pulpits, but it is well to remember that the soul is the personality, and the personality is the immortal part of the constitution of each "child of God," and the center of the primitive Gospel, the Gospel that has always been "the power of God unto salvation of all who believe," and must always be the central concern of the Christian pulpit.

There is in many modern pulpits a distrust and fear of "emotionalism." That, no doubt, is a reaction from the machine-made "emotionalism" of the professional revivalism which worked on the nerves of excitable people as the dramatist and star actor works on the nerves of the theater-goer. But emotionalism is an integral and most vital element in human nature. Even the "Intelligentsia" is emotional when it falls in love. The lover does not analyze the intellectual and domestic qualifications of his lass for a marriage made in heaven. When he meets the "not impossible she" it is "hands up." Heaven for him is in her eyes and in his heart. Friends and on-lookers may shake their heads doubtfully and wonder "What can he see in her?" but in forty-nine cases out of fifty the union justifies the choice. "Lives of great men" in countless cases "remind us" that what seemed to outsiders the casual "falling in love" became the inspiration and the urge that started the "infatuated" lover on the upward climb to greatness. The lover is controlled by the ancient heart and not by any modern theories of careful choice and eugenic consideration. Nature is a wise old mother, with a twinkle in her eyes, no doubt, and she knows that the "marriage of twin souls" of "two hearts that beat as one," originates in ecstasy that defies all sorts of so-called "prudential considerations."

The moral of all this is that the pulpit should never forget that it is to the ancient heart more than to the "modern mind" that its appeals should be addressed. Happily there are many such pulpits that do not forget, and it is preachers in such pulpits that do not have to face handfuls of people scattered as far from each other as they can get among the dismal rows of pews. One preacher I know says that when he begins to feel cold feet he reads through Isaiah, the Psalms, the Gospels, the Epistles of Paul and John, not as a student, but to rekindle the altar fire on his heart, which was cooling down to expiring ashes. And I am sure that after that renewal of "live coals on the altar" he will radiate the glow to his people, and the church thermometer will rise from a dozen degrees above zero to summer heat.

It was the heat in the hearts of the Puritans, however dour in demeanor and sober in costume some may have been, that saved Protestantism, and empowered them to save vital religion in England. It was the "fire in the bones" of the men and women of the Evangelical Revival that melted the ice and snow of 18th century Rationalism and not only created the Methodism which now glories in its world-wide membership of thirty millions, but brought forth in due time General William Booth and the "fire" of the Salvation Army. Let preachers not be afraid of a sincere and heart-kindling "Emotionalism" and they will gather "the common people" of the type who heard Christ gladly because he spoke to themselves in their own homely speech, and not "as one of the scribes."

THE STUDY OF THE GOSPELS

By Professor Fred D. Gealy

THROUGHOUT the centuries the Gospels have been studied in reference to three points of view. They have been approached (1) as religious or devotional manuals, (2) as historical writings conveying information concerning the life which Jesus lived in Palestine in the early years of the first Christian century, and concerning the faith which his life evoked in him and in God, and (3) as literature, that is to say, as a group of writings of unique literary characteristics and of an intricate and peculiar literary history. Historically, therefore, Gospel study has resolved itself into three problems: the religious problem, the historical problem and the literary problem. Throughout the years of patient effort to gain an adequate understanding of these writings, the center of gravity has shifted at different times from one of these three problems to another. For the fact is that there are no other problems in connection with the Gospels. It is the purpose of this paper to show how in different periods there have been shifts of interest and approach, and to point out certain trends and developments in Gospel study, and finally to suggest the point at which we seem to have arrived at the present time.

It hardly needs to be pointed out that the importance of the Gospels has always been derived chiefly from their religious value. Mankind has never been concerned with them simply as ancient documents of antiquarian or historical interest. Indeed, throughout most of the Christian centuries, people have been concerned with the Gospels *only* as religious books. The Bible, it was believed, was the Word of God, not a word of man. According to theories of inspiration which generally prevailed down to modern times, as God spoke, men wrote. There was strictly speaking no human element to be reckoned in the process. And therefore there could be strictly speaking neither a historical nor a literary problem. As a supernatural book, the Bible was above history. It was not to be integrated into the historical flux. It was the Rock of Ages about which the torrents of time might swirl, but it was itself timeless. As men read its pages they found God and were found by him. And when men had found God, why should they be interested in criticisms of the prosy details of ancient history or with questions of literary relationship? It was the faith which once for all had been delivered that men wanted to know and to share.

However, it was impossible that this naive point of view could be permanently or universally maintained. The church found itself confronted by the ever-growing power of a developing secularism. In reaction the church first sought to dominate the world, then to escape from it, but both strategies failed. The price it had to pay for its privilege to rule was its own secularization. And by driving a wedge between saint and sinner, between God and man, the church really accelerated the secularization of society. It is not too much to say that neither Christianity nor Buddhism has yet developed a technique adequate to the transformation of society. Both have at times dominated it only to capitulate to it. And both have known well how to escape from it. But neither has yet discovered an adequate method of controlling social change.

In any case, from the times of the Renaissance there were asserting themselves a variety of forces which were to result in the complex of thought which we call the modern mind, and which were to compel the church to modify its naive religious attitude toward its sacred writings, and among large circles essentially to abandon it. These major forces which lie at the base of the modern world were: (1) rationalism, a new confidence in the unaided power of reason to discover truth, having as an immediate corollary the weakening if not the discarding of the concept of revelation: revelation now became problem rather than solution; (2) humanism, a new interest in the welfare of the individual, which resulted in the development of utilitarianism and other systems of non-religious ethics, with a consequent deflection of concern from God and the popularization of an anthropocentric rather than a theocentric point of view; and (3) a new appreciation of this present world. In its nobler classical forms high religion, whether Christianity or Buddhism, has been strongly other-worldly, or has maintained in varying degrees a pessimistic attitude toward the world of history. It was to this widespread ancient and medieval religious emphasis that the Renaissance constituted a reaction. And it may be said that what the phrase, "the modern age," preeminently signifies is world- or history-affirmation, in contrast to the medieval age which in characteristic modern fashion has been called both "the age of faith" and "the dark ages." Increasing absorption in the world of history and in the "natural" world inevitably meant a corresponding decrease in interest in the supra-historical and the super-natural, and thus from another angle religion seemed to be deprived of its authority and power.

What, then, is known in modern times as secularism is in the main constituted of these three factors in their varying forms of development and interaction. And it is clear that all of them represent types of reaction against the traditional Christian and even wider religious emphases. They tended therefore to the creation of a non-religious if not an anti-religious form of society. A complete change in the intellectual climate resulted, followed by a new orientation toward life. From the religious to the secular point of view in the terminology of logic meant from the deductive to the inductive method. It is the inductive method of reasoning which is really responsible for the vogue of secularism in modern life, because it epitomizes the modern scientific method, which represents the perfection of technique in knowledge and control of the material world.

It is not our concern here to evaluate these three factors which characterize the modern world, nor the inductive method of which they have made such significant use, but to point out that it has been the prevalence of a secular point of view which has compelled the church to a religious re-orientation. Instead of explaining the world by means of revelation, it was sought to explain revelation from the world; instead of explaining history as the unfolding of prophecy, it was sought to explain prophecy in the light of history; instead of interpreting man in the light of the doctrine of God, God was interpreted in the light of man. "Through man to God" represented the typical nineteenth century form of apologetic. To moderns it is sufficiently obvious that "the proper study of mankind is man." But in an earlier period it seemed quite as obvious that the proper study of mankind was *God*. It was only after the inductive method had been thoroughly naturalized that the study of religion moved in the direction from man to God, from experience to revelation, from history to eternity, a point of view exactly antithetical to the biblical and traditional approach.

C. C. J. Webb has well observed that its "historical sense will perhaps be eventually considered the most original and distinctive feature of the mentality characteristic of the nineteenth century."* And it is in accord with this fact that the historic method of biblical interpretation has triumphed in the schools. But what needs to be pointed out is that this new concern about history is itself the product of a this-worldly point of view which need have no religious significance whatever.

The point I am particularly concerned to stress here is that it was an essentially secular point of view which compelled the church to recognize in the Gospels both a historical and a literary problem. The historical and literary approach to the Gospels was possible only to modern times because only modern thought has been sufficiently secularized to create an interest in history and literature as such, or to recognize a human element as well as a divine in the formation of the Christian faith and scriptures. The fact is that both the historical and literary methods of Gospel study are concerned primarily if not exclusively with the human, not with the divine elements in the Gospels. The logic of the method has been precisely stated by Goguel: "As a historian, I can neither affirm nor deny the supernatural. I ignore it. I seek to reconstitute the facts, to link them together and to explain them by each other. It is not my task to analyze them in their inmost essence."** Goguel is here both logical and correct. The historical study of religious writings is not itself religion, nor is it directly calculated to deal with religious objects or to create religious faith. The historian as such is not concerned with the supernatural any more than is the physical scientist. "I have no need of that hypothesis" is both as true and as false for the historian of religion as for the astronomer. Yet the religious man as such is concerned *only* with the supernatural.

**Religious Thought in England from 1850,* p. 18.

**Revue d'Histoire et de Philosophie religieuses, Treizième Année, No. 3, p. 282.

That the historical and literary methods of Gospel study are essentially secular in their results is in accord with the fact that as already mentioned they are products of the secular point of view. And it is for these reasons that the historical and literary methods of biblical study taken by themselves must always prove to be, *from the standpoint of religion,* inadequate methods of treating scripture. That this is so will appear from a brief account of recent trends.

II.

It was in his famous *Life of Jesus* (first published in 1835) that D. F. Strauss forced upon the mind of Europe two questions which really formed the basis of all succeeding Gospel investigation, namely, (1) to what extent can the Gospels be regarded as historically trustworthy? and (2) what is the significance of history for religion? The epoch-making significance of Strauss's *Life* was due, not to the answers he himself gave to his questions, but to the fact that the questions he put arose out of the very heart of the nineteenth century mind and thus foreshadowed the issues criticism was to be concerned with even until the present time.

The second of these questions does not properly belong to the field of biblical criticism. Therefore technical students of the Gospels have confined themselves to the first question, however, with the common assumption that history is of such importance for religion that as much of the Gospel tradition as possible should be preserved for history. Indeed, the difference between "conservative" and "radical" Gospel critics may be said to be that conservative critics are concerned to defend the historicity of as large blocks of the tradition as possible, whereas radical critics are indifferent to the question.

The pursuit of history in the gospels began with the investigation of the sources, that is with the literary problem. In the nineteenth century, the literary problem developed itself mainly in two forms: (1) the attempt to reconstruct as accurately as possible the original text of the Gospels, and (2) the effort to bring to solution the literary aspects of the Synoptic Problem. The common assumption which underlay and gave meaning to the enormous labor expended in the effort to reconstruct the original text of the Gospels was the belief that if the original text could be recovered the historic problem would in the main be solved. And it was further commonly assumed that the solution of the historic problem would carry with it the solution of the religious problem. However, as investigation of the literary interrelation of the Gospels proceeded, and as the two-document theory of sources emerged as its product, it was necessary to modify the earlier and rather undifferentiated assumption. The underlying assumption now took the form that material belonging to the oldest written sources was probably the most trustworthy. Synoptic criticism was therefore primarily concerned with reconstructing the original *Mark* and the Second Source. And lives of Jesus from the time of the early rationalists to Otto Holtzmann were based on Mark's outline, whereas the expositions of the teachings of Jesus were oriented to the hypothetical "Q."

The efforts of Streeter and others to establish a four-document hypothesis represent an expansion and elaboration of the nineteenth century literary method. And although as a method Streeter's work promises nothing new (Canon Streeter has indeed shown great originality within the nineteenth century method), yet if his Proto-Luke should come to be regarded as of equal or even greater authority than Mark as a source, it might mean a new point of view from which to write a life of Jesus. The difficulty is, however, that

Streeter's theory was born too late, even if it were given general credence, to revolutionize the writing of the history of Jesus. For the fact is that the twentieth century has seriously challenged the assumptions in regard to the life of Jesus which underlay the methods of text- and source-criticism. The over-emphasis on the significance of the pure text of the older text critics was really a remnant of the belief in verbal inspiration. What text-criticism can do is to bring us near to the original text of the Gospels, but it does not bring us nearer to Jesus: it cannot help us to decide between texts or take us behind the texts themselves. After all, textual criticism is "lower" criticism; it does not reach to the "higher" questions.

In the second place, source-criticism likewise falls short at the same place. Any literary sources we may discover in the Gospels are in the form in which we have them already far removed from the events they describe. Furthermore, the fact that any tradition is found in Mark, or Q, or in any other block of material which appears to represent a separate written source cannot in itself be regarded as a claim to authenticity. It is not to be presumed that Mark and Q represent the two oldest strata, and that all other gospel material is therefore later and of less value. The fact is that the value of the separate traditions cannot at all be made to depend upon the literary source to which they may be attributed. The tests of authenticity really lie elsewhere. For it is now recognized that even our oldest written Gospel lies at the end and not at the beginning of a more or less long period in which the formation and fixation of the tradition was taking place.

What, then, the nineteenth century did was to discover by an exhaustive application of the methods of text- and source-criticism to the Gospels that the literary method was not capable of attaining to an adequate historical reconstruction of the life of Jesus.

It was the recognition of the inadequacy of text- and source-criticism to solve the historical problem of the Gospels that led the twentieth century to seek essentially new methods of approach. The way was prepared by the investigations of Wrede, J. Weiss, Wellhausen and others of similar approach, the result of whose work was that the Gospels came to be regarded as primary sources for the age in which they were written, rather than for the life of Jesus. Doubt was thus cast upon the historic value of the outline and Christology of Mark, thus destroying the premises on which all the earlier lives of Jesus had been reconstructed. As the historical value of the Gospels for the life of Jesus came to be minimized, their religious and devotional nature came to be emphasized. And there developed the history-of-form school, which seeks to explain the origin of the Gospels and Gospel traditions out of the religious life of the primitive church, as the product of certain literary laws which gave form to the material in reference to the preaching, catechetical and cult interests of the church.

It is important here to note that it was the skepticism toward the historic value of the Gospels as sources for the life of Jesus which has led to a new appreciation of the fact that the Gospels are first of all religious writings. And it may be said that the most important contribution of the peculiarly distinctive twentieth century approach to the Gospels is that it has made it indubitably clear that the Gospels are not to be treated in the first place as historical but as religious documents.

What must now be noted is that in, say, 150 years, Gospel criticism has completed a circle. It began by approaching the Gospels from a purely religious point of view, which naively assumed the historicity of the entire tradition, and the dependence of religious value upon that historicity. Then nineteenth century historicism compelled to a reversal of the process. The application of the scientific method of the study of history to the Gospels led to their being approached primarily from the religious point of view, thus creating the recognition of a distinction between historic value and religious value, and resulting in the abandonment of the assumption that the solution of the historic problem is at the same time the solution of the religious problem. The twentieth century has completed the circle by again approaching the Gospels primarily as religious and not, in the old sense, historical writings. And instead of seeking to solve the religious problem by a solution of the historic problem, it seeks to solve the historic problem in the light of the primary religious nature of the gospels. So far, at least, as understanding the origin of the Gospels goes this is a distinct historic gain; of our knowledge of the concrete events of the life of Jesus, it seems, indeed, to be a solvent; and yet from another point of view it is most certainly a religious gain. And this is a fact of paramount significance, the meaning of which we must now consider.

III.

It is not our purpose here to attempt a description of whatever residue of historic fact may be left in the Gospels after historical science has had its way, but to indicate that even if a thoroughgoing application of the historic method to the Gospels should necessarily eventuate in the radical historical skepticism of, say, Bultmann* or Guignebert,** it would be a matter of indifference to the Christian religion, rightly

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*Cf. *Jesus,* Berlin, 1926.

**Cf. *Jésus,* Paris, 1933.

understood. The creeds of the church have been concerned to insist only on the facts that Jesus was born, suffered, crucified, buried and rose again as of sufficient historic importance to demand mention. And it may be maintained that the only important historic fact about Jesus for religion is that fact that he lived, and lived a life of such consummate moral and religious heroism as is described in the Gospels. The Christian religion—as distinct from the Christian ethic—has always been more concerned with the religious meaning of the life of Christ, than with the concrete details of his life as such. And there is indeed a valid reason for this. Religion is less an experience of the historical than of the super-historical. Religion is, if one may so speak, of the nature of myth rather than of history. Thus the Christian myth has always been more significant than the Christian history, because it is more inclusive. It includes the history plus an interpretation of it. Theology is a reasoned interpretation of religious experience. In the abstract, Christian history is a non-interpretative, i.e., non-theological chronicle of the historic incidents of Christianity. But neither can support a Christian experience or give rise to it. The Christian myth embraces both the chronicle and its interpretation in dramatic, i.e., living form. Here theology is clothed in the garments of history and history in those of theology. Thus it is that any mere Jesus of history, a partially irrecoverable figure, could never be object of the Christian faith nor sustain the Christian religious experience. And there will always be something futile in all "back to Jesus" movements. The Christian faith has always been faith in "God in Christ." The meaning of the divinity of Jesus has not really meant the deification of human nature; it has meant rather the humanization of God. The language of the church is *God became man, not man became God.* Hence orthodoxy has never spoken of the deification of Jesus, but of his deity. That is, it has approached the matter from the divine rather than from the human point of view. It is not history as such but God in history which is religiously important. The historian may be permitted to say that the church deified the man Jesus; indeed historical science if it remains strictly within the historical field can say nothing else. But the church, on its side, must confidently affirm that the noblest value of judgments of man are the self-disclosure of God, and that from the standpoint of religion, the more adequate putting of the matter is that in Jesus God became man, and that the Christ of faith is "very God of very God." The historian and the theologian need not quarrel. Both are right. But for religion the rightness of the theologian is more important.

The primitive church was rightly aware that it was not the bare chronological or geographical or historical circumstances of the life of Jesus that were important. And the fruitless pursuit of history in the Gospels has likewise led us to see that the study of history as such is a secular process. The mass of details of the historic life of Jesus have no more religious value than similar details in the history of other men. That is why Professor E. F. Scott may rightly say that a full official biography of Jesus instead of our Gospels would probably make him less intelligible to us, not more.*

As religionists we do not need to go behind the Gospels, but with them to go forward. As historians we need to get behind the Gospels, but let us not think we shall discover a living Christ there. The living Christ is *in* the Gospels, not *behind* them. Textual-criticism, source-criticism, historic-criticism are all indispensable and yet insufficient; the attempt to write the historic life of Jesus, though it can never

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***Recent Lives of Jesus,* Harvard Theological Review, xxvii, p. 30.

fully succeed, and though it can never be adequate for the Christian faith, must never be abandoned. But let not our zeal for the recovery of ancient history mislead us into the false assumption that the Lord of the church's faith can be found there. He belongs not to the past alone, but also to the present and to the future. The Christ which the church has worshiped has always been the Christ of its own age and of its hopes, not some ancient historic figure. And as it has always been Jesus of Nazareth in his timeless aspects who has constituted the nucleus of every Christ of faith, so it will always be the function of Jesus to create new Christs for every age.

PRISONERS AND PUNISHMENT

By HERBERT L. WILLETT

ONE of the romances of history is the story of successive victories gained over the unsocial systems that once found recognition and even approval. In reviewing the records of the centuries one is astonished at the customs which have been accepted without reserve as a part of the collective pattern of approved behavior. The feudal system which prevailed in Europe from the ninth to the fourteenth centuries, however much it may have been an advance over the chaos which preceded it, was marked by inequities and tyrannies which subjected it to growing protest and led at last to its overthrow. The duel once held a recognized and respectable place in the code of honor among gentlemen but has rightly fallen under the ban of social and legal censure. Slavery was for centuries accepted on both sides of the Atlantic as a proper moral and economic arrangement, and was defended with learning and on Scriptural grounds within the memory of the living generation. Yet it has passed from the statutes and the practice of civilized mankind. Torture was once believed to be indispensable as a means of securing reliable evidence in courts of law. It is no longer sanctioned by any laws of enlightened communities. The traffics in intoxicants, in narcotics and in women, once held to be entirely laudable, pass increasingly under the condemnation of intelligent public opinion, and are destined to meet still more drastic and effective suppression. War that was not so long ago the all but universal arbiter of national disputes has been declared an outlaw by the leading peoples of the world, and awaits only the acceptance of its doom by the politicians and industrialists who have been the profiteers from its barbarities.

To these and others of the obsolete or obsolescent usages of the past it is necessary to add the common ideas in relation to the treatment of delinquents and others who fall under the disapproval of public opinion and are believed to be violators of the law. Of this class the number in the United States is disquietingly large. At least four hundred thousand men and women are serving sentences in prisons and other institutions of detention, and of these 120,000 are confined in major state and federal penitentiaries. Those who are thus actually in confinement are believed by trained criminologists to comprise not more than eight per cent of the people engaged in criminal practices, the total number of whom might well run to five millions. In the state of Illinois the director of the department of public welfare states that one in every 150 of the population is serving time in prison, and that one in every 75 belongs in the anti-social class. Yet this disquieting situation attracts but little attention on the part of the average citizen. The prison community passes its time in the obscurity of walled-in spaces and attracts little notice from those outside, save in times of outbreak or other emergencies. The customary attitude of normal people is one of disesteem toward those convicted of crime, and a certain vicarious satisfaction that they are paying the penalty of their evil conduct. There is little to attract the attention of the world outside to the doings within prison walls. They are not the lurid or sensational incidents which find their way into the daily press. If a prison baseball team plays a game with an outside nine, it is likely to be news, particularly if the prison team is the winner. Such an event not long ago elicited the cynical comment, "Practice makes perfect. Fourteen bases were stolen by the Sing Sing convicts." To all intents the prisoner is a forgotten man during the time he is serving his sentence. For this reason the problem of the prison and punishment is given little of the attention which it deserves, and which it must receive if the sinister conditions which now prevail are not to grow into an ominous public menace.

The story of crime and punishment down the centuries is long and instructive. At first offenses were matters of private trespass and were privately avenged. "There was no king, and every man did that which was right in his own eyes." The earliest recognition of crime as of public concern was in the instances of acts which were regarded as placing the community in peril from the disapproval of higher powers. The violation of a customary tabu, such as the breaking of clan usage regarding endogamy, witchcraft, sorcery, treason, sacrilege or adultery placed the tribe in jeopardy and was sure to merit and receive drastic chastisement. This was a matter of public safety and responsibility. The offender was likely to suffer death, or expulsion from the group, which in practice meant the same thing. Becoming an outlaw, without tribal mark or protection, "his hand was against every man, and every man's hand against him." In either case the community was rid of the criminal, and relieved of the wrath of the gods. When the social order was more advanced and some form of recognized government prevailed, the ruler was presumed to embody the dignity and authority of the commonwealth or state, and crimes were designated as offenses "against the king's peace." Aggression of one man against another leading to his death resulted usually in the blood feud, a crude form of continuing retaliation which has persisted in backward communities until recent times. The usual form of procedure in the case of personal quarrels was the combat or wager of battle, in which the defeated one was believed to be both convicted and punished, it being understood that the divine will was disclosed in the issue. Crimes involving the welfare of the group at large were punished by death, by exile or by compensation, which latter was the beginning of the system of fines, in which various offenses were estimated in terms of money payments. Still other methods employed in the detection and punishment of crime were the ordeal, a process semi-magical and semi-religious, in which the accused was subjected to some form of physical torture or endurance, surviving which he was supposed to have refuted the accusation; or the compurgation, in which a company of kinsmen or neighbors, usually twelve in number, declared his innocence on oath.

In all of these procedures of primitive society revenge upon the offender was unquestionably the primary motive, since the community as a whole was imperilled by the crime. A secondary principle was that of deterrence, since the summary treatment visited upon the accused might well restrain others from similar conduct. It is sometimes assumed that early human society, owing to its lack of elaborate organization and want of written laws, was less precise in dealing with offenses against the mores of the group. The exact opposite is the case. The rules of tabu were enforced with rigorous and anxious exactness, being regarded not as mere social devices, but as expressions of the living will, to be slighted only at the peril of instant retribution. This accounts in part for the cruelty of primitive treatment of ritual sins. The offenders were dealt with in accordance with the simple and unsympathetic character of archaic groups, and in terror lest the commission of severe retributive measures might cause disaster to the commonwealth. The cruel nature of primitive law is traditionally associated with the name of Draco, one of the archons of Athens in the seventh century B.C. who is said to have written his statutes in blood, prescribing death for all offenses, saying that the least infraction of accepted sanctions deserved death, and he knew of no severer penalty for graver errors. This was doubtless the tradition with which later and more lenient times characterized the somber days of antiquity.

The biblical codes were modeled to a considerable extent on the laws of King Hammurabi of Babylon, who reigned about a thousand years before the age of Moses. In those edicts of the great king there were thirty-five crimes for which the death penalty was prescribed; yet these statutes modified some older and severer penalties with money compensations. In reaffirming much of the spirit and many of the details of the Babylonian code the Hebrew legislation, especially in the Deuteronomic system, modified the tone of the older code to more humane procedure. It has often been described as a *lex talionis,* or law of retaliation, and the familiar saying, "an eye for an eye," etc., is given as justification for that definition. But it is evident that this is a misnomer. It was a definite compromise with earlier and harsher legislation. Instead of demanding a life for an eye, etc., it prescribed an equivalent only. A much more correct designation would be a *lex aequalitatis,* a law of equivalence. It was a half-way station on the road from Draconian severity to the ideal of forgiveness enunciated by Jesus. The Hebrew institutes demanded the death penalty for such crimes as murder, blasphemy, adultery and witchcraft, but provided for a judicial hearing by the device of cities of asylum, where the accused but unconvicted lawbreaker might take refuge until his case could be heard. This averted the danger of a too-swift vengeance on the part of the *goel* or avenger of blood. Then it must be recalled that not a few laws in the code were hortatory rather than punitive, counsels of perfection, with no penalties attached, and often incapable of enforcement. They served, however, to make clear the spirit of the legislation. The forms of capital punishment prescribed included stoning, burning and hanging (or impaling). In later days, under the Jewish regime, the Roman custom of crucifixion came into vogue. The merciful character of Hebrew judicial usage was in striking contrast with the atrocities perpetrated on criminals and prisoners of war by neighboring Semitic and Aryan peoples as illustrated by the mural inscriptions recovered from the excavations in the near east.

During all of these earlier centuries the prison was unknown as a place of punishment. The biblical instances of confinement such as those of Joseph, Samson, Jeremiah and Paul were not held to be cases of punishment in the formal sense, but of temporary imprisonment while waiting the will or the caprice of the rulers. The same was true in other parts of the world. Confinement of victims among the most primitive races was preparatory to cannibalistic feasts. Through the centuries it was the method of keeping persons accused of crime until the convening of a court of justice. When imprisonment became a common practice, it was a substitute for the cruelties usually practiced upon criminals, and did not come into general use until the 18th century. It was to a considerable degree the result of Quaker ideals as embodied in Penn's legislation. As a mode of formal punishment it was introduced in 1789 and later years in the Friends colonies of Pennsylvania. Other forms of confinement which came into vogue in the seventeenth and eighteenth centuries were the penal colonies overseas, the use of outworn ships or hulks as places of detention, and the process of forced labor in shipyards, commonly known as the "galleys," a modified survival of the Roman employment of chained slaves or prisoners of war in the propulsion of triremes and other war craft.

During all these centuries and indeed down to recent times the treatment of those accused of crime was marked by cruelties at which the mind of all but the most calloused must revolt. The tradition of man's inhumanity to man was never lost from the earliest historic and prehistoric days. The crusades and the later inquisition left their entail of horrors which had the same stimulating effect upon the popular imagination as the baser type of moving pictures has upon the common mind today. Bloody and atrocious spectacles were provided by the public vengeance upon malefactors, and seem to have appealed to the morbid taste of the age. Flogging, confinement in the stocks and pillory, branding, and nameless forms of mutilation were among the more amiable and dulcet varieties of official reproof, while capital punishment, which was prescribed for more than two hundred offenses in England, was attended with the most savage and outrageous efforts to increase and prolong human suffering. Mutilation of various sorts, breaking upon the wheel, drawing and quartering, burning at the stake and other methods of execution even more shocking were not infrequent occurrences in Britain and throughout Europe. Hanging was the ordinary and more merciful procedure, and decapitation the more dignified manner of inflicting the death penalty, reserved for royalty and the aristocracy.

These hideous exhibitions were never, however, an effective means of deterrence to crime. Apparently they were regarded as rather interesting and edifying scenes, and being staged in the most public places drew enormous crowds of fascinated witnesses. Samuel Pepys, in his diverting picture of manners in the period of the restoration, recounts his attempt to secure relief from boredom by attending a hanging in the Haymarket. The literature of the Tudor and the Stuart periods is saturated with the accounts of the ferocious handling accorded private or public enemies in the age of Henry the Eighth and Bloody Mary, and in the "spacious days of great Elizabeth." The popular taste for gory pageants is suggested by such dramas as Titus Andronicus and Cymbeline, to say nothing of the sanguinary episodes in many other plays of Shakespeare and his contemporaries. Apparently the severity with which crime was punished had little effect in discouraging the fracture of law. Crimes rather increased with the drastic nature of their punishment. Was it Boswell who related his misfortune in having his pocket picked while witnessing the execution of a petty thief?

The change of sentiment regarding such publicity of punishment has caused the abandonment of the more cruel forms of castigation, or their withdrawal within the concealing walls of prisons. One of our most eminent criminologists remarks that "like the housewife who cleans house by sweeping the rubbish under the bed or into hidden corners, so modern society rids itself of misfits by hiding them from public view." It is increasingly evident, however, that the prison system of the present period is not solving the problem of the unsocial and the delinquent. Prison equipment and administration does not keep pace with the increasing numbers of those committed to confinement by the courts. And as for the achievement of the alleged objects of prison discipline, the restoration of the prisoner to a worthful social status, with rare exceptions the entire system is a complete failure.

There are two attitudes of mind between which the average citizen is likely to make his choice. One is that of hostility toward men and women accused or convicted of crime, and a belief that the only remedy is a more common resort to capital punishment, a more rigorous application of police methods to the so-called criminal class in the community, bigger and better prisons, greater severity on the part of prison officials in dealing with their charges, the free use of solitary confinement, enforced silence, and the employment of other and even more violent types of coercion in reducing their prison population to obedience. They are aroused by the reports of "crime waves," and insist that police, courts and prison officials alike are "coddling" the criminal section of the population. They point with concern to the shocking callousness and brutality so frequently exhibited by present-day criminals. All the resources of underworld science, and dependence upon venal officialdom so apparently familiar to gangland, are invoked in the commission of felonies and in escape from their merited consequences. Never, it is insisted, was there less excuse for sentimentality and misplaced kindness in the treatment of criminals, who can be impressed only by swift and deterrent punishment. Delays of their trials, continuances, uncertainties, lack of vigor and of just sternness on the part of prosecutors, judges, juries and parole boards give criminals a sense of security and an audacity born of contempt for the law and its instrumentalities.

On the other hand there is an increasing number of those who study the subject of crime and its treatment who hold the opinion that however definite an advance has been registered by modern penology beyond the barbaric patterns of earlier days, we are a long way yet from the solution of the problem, and that from the standpoint of an adequate and purposeful handling of the matter, our plan of treatment of crime and the criminal must be deemed a pathetic and well-nigh tragic failure. With some conspicuous and commendable exceptions, many of the forms of torture employed in the most benighted periods are still in vogue. While it is true that we no longer tolerate the oubliette, that hideous device of practical living burial far in the dungeons of medieval castles, where men were left for years in darkness at the caprice of kings and lords, as described by Dumas, Victor Hugo and Balzac, yet some of our penitentiaries employ devices hardly less atrocious. Solitary confinement in darkness and for lengthened periods, brutal beatings with steel-tipped thongs or heavy rods, enforced silence, the so-called water cure, are but a few of the harsher forms of discipline, which but for the hope of escape or release make capital punishment a desirable alternative. In too many instances the prison officials are political appointees, owing their positions chiefly to official favor, and with little or no competent training for their work. Their business is to keep their charges from escape or from riot, and they are willing to depend in no small degree upon the help of the so-called trusty spy, the stool pigeon and the informer, whose presence and services are regarded by most of the convicts with contempt and deadly hatred. In an atmosphere of this nature the hope of returning the released prisoner to society as a social and worthful citizen is almost completely thwarted. Prisons are often denominated schools of crime, where evil associations quickly innoculate youthful offenders with the technique and approval of criminal behavior. This is but a part, perhaps the less significant part, of the problem. Our usual treatment of the convict transforms him into a completely demoralized and vindictive enemy of society, whose chief purpose on emerging from confinement is to retaliate upon the social order of whose economic, judicial and official crimes and injustices he is so fully aware, and for which he cherishes the most profound detestation. That he is likely to be caught again and subjected to a repetition of his prison experience weighs but lightly in the scale against the joy of a fresh chance to revenge himself upon his individual or collective enemies or to get even with the system he despises. It is these considerations which have impressed themselves increasingly upon modern students of the penal problem, and led them to regard the usual administration of the punitive scheme as illogical, futile and self-annihilating. Increased severity of treatment meted out to criminals seems to increase rather than diminish crime. The imprisonment of one man for an unsocial act does not in itself deter another from the attempt at similar acts, nor does a term in prison cure a prisoner of his criminal tendencies.

Bad as is the pattern of prison administration, and vicious as are its tendencies, it is comforting to realize that constant effort has been made by men of good will to remedy its abuses and modify its destructive character. Cesare Beccaria, a publicist and jurist of Milan, who lived in the third quarter of the eighteenth century, may rightly be called the father of modern penology. He wrote that "the intent of punishment is not to torment a sensible being, nor to undo a crime already committed, but to prevent the criminal from doing further injury to society, and to prevent others from committing the like offense." Cesare Lombroso in the early years of the nineteenth century introduced the new idea that there were certain physical characteristics which could be relied upon as the stigmata of the criminal type. "Be suspicious of him who laughs," was his slogan, which became a cardinal principle in much of the penology of the time.

Probably the most influential personality in the field of prison reform was John Howard, who with Elizabeth Fry called attention to the physical deterioration wrought by confinement, and made known the results of his travels among the prisons of Europe. It was through the influence of

Howard's writings that more enlightened notions of prison administration become known in America. Reference has already been made to the modification of prison rigors introduced by the Quakers into the legal system of Pennsylvania. It needs to be observed that the laws in the new world were from the first beginnings of colonization more humane than those of England. The offenses punished with death numbered more than two hundred in the mother country. They were reduced to a dozen in the colonies.

But further advances were soon made. Zebulon R. Brockway is regarded as the founder of the reformatory method in America, and his ideas were put into operation in the Elmira Reformatory, an institution primarily for youths, but whose plans of indeterminate sentence, a trade school and other educational features, physical culture and gymnasium opportunities, and facilities for reading and religious training, became widely known and influential in the thought of penologists. The old Pennsylvania system, sponsored by the Friends, had insisted on the complete isolation of prisoners, as a preventive of contact and bad association. This involved solitude and idleness, and it was found that minds broke under the strain. This led to another step forward in the Auburn prison plan of separate confinement only at night, but with conversation strictly prohibited at all times.

A genuinely new era of prison administration was introduced by Warden Thomas Mott Osborne at Sing Sing, who has described his ideals and methods in such books as "Within Prison Walls" and "Prisons and Common Sense." He removed many of the prohibitions which had been placed around the convicts, particularly in reference to silence, reading, exercise and the like. His greatest contribution to the improvement of the morale of prison life was the organization of the Mutual Welfare League, which provided a form of self-government for the inmates of the prison, and encouraged them in the attainment of educational and technical experience such as would prove of value upon their release. Mr. Osborne's name became the synonym for an enlightened method of dealing with the prison population.

Still greater contributions have been made to the subject of penology by the present warden of Sing Sing, Mr. Lewis E. Lawes. In his striking volume, "Twenty Thousand Years in Sing Sing," as well as in previous works, he has outlined in forceful manner his views on prison administration, and in his conduct of "the great house on the hill" he has put them into operation in spite of determined opposition from politicians and other reactionaries. A particularly fortunate feature of Mr. Lawes' career as warden is the fact that the arresting title of his best-known book has brought it to the attention of large numbers of people quite uninformed regarding the general character of prison life, and the desperate need of reformation in the entire system. It is encouraging to know that the principles advocated by Osborne, Lawes and other open-minded and leaderlike students of criminology are being applied in several other institutions, and with favorable results. In spite of this fact, however, the margin of improvement, the country over, is narrow, and the general situation is depressing.

Among the methods introduced by these reformers in striking contrast with much of the prison regime of the past and the present a few may be recorded. Arriving convicts are given a preparatory assignment of quarters and contacts for purposes of observation and assessment as to such classification, mental and physical, as the resources of the institution may permit. To a limited extent prisoners are allowed to expend their money, if any, for such luxuries as tobacco, moderate use of which is one of the apparent necessities of prison life. Silence, one of the most trying of the older regulations, is not enforced. Mr. Lawes says: "If prisoners want to laugh while they eat, let them. If they have the urge to discuss politics or economics, or even the prison menu at the mess table, what harm is there in that? If we are to return men to society we want to send them out as normal human beings." Free and wholesome physical exercise is permitted and indeed required. This is not the customary lock-step march to and from the mess room, but such play as appeals to them, including regular games like baseball, with teams chosen by the men from their own number, or with a competing team from some neighboring community or school. In these games the men take the keenest interest, and follow every play with the same encouragement or chaffing as one hears on any athletic field. Entertainments are provided at intervals, and more than one theatrical manager, like Mr. Balasco, has brought an entire company of players to give a performance. Outdoor work is promoted as far as possible, and one entire wing of the Sing Sing prison was constructed with convict labor. This was regarded by the men as an extension of their privileges, and places in the work gang were eagerly sought. Reading room and library opportunities were utilized and courses of study, both of a general character and as preparation for artisan careers, were introduced. The cultivation of flowers appealed to some of the convicts, and such were provided with plots of ground for that purpose. Farm labor, wherever possible, is advocated by modern prison managers, and Mr. Lawes hopes to acquire additional land for this purpose. The value of such farm activity, both for its economic returns and for the moral effect on the prisoners, is familiar to those who have watched the process at Stateville, near Joliet, and elsewhere. One of Mr. Lawes' most significant contributions to the Sing Sing regime is the warden's court, where any prisoner may have a hearing on any subject which pertains to his interests, or to the improvement of prison life in general. It need hardly be stated that like all other modern prisons, religious services are held regularly, and the chaplain is counted one of the most useful members of the warden's staff of helpers.

It must not be suggested that any or all of these forms of solicitude for the welfare of the men and women in seclusion make easy their difficult experience. They are still and always will be under the most careful and rigid scrutiny and surveillance. The machine-like routine of the institution goes on with unvarying regularity. The first business of a warden is to keep his huge and turbulent family of convicts from escape. Nothing must interfere with that. That is all that is required of him by his official superiors and the great mass of the public. If infractions of the prison rules occur, they must be punished promptly and with vigor. What that form of punishment shall be depends almost entirely upon the character and disposition of the warden, his staff and the penal administration of the state. That they can be merciful and considerate is proved by the records of an increasing number of penitentiaries, and the reports of their discharged inmates. That they are often brutal and inhuman, partaking of the barbarities, the immoralities and the indecencies of prison methods in the seventeenth and eighteenth centuries is evident from the testimony of many such witnesses as Frank Tannenbaum and Mrs. Kate Douglass O'Hare, whose dispassionate and judicial accounts in such books as "Prison Shadows" and "In Prison" present frightful and well-nigh unbelievable stories of the administration and conditions in some of the state penal institutions today. If Thomas Mott Osborne in his review of former events at Sing Sing before he assumed responsibility for its management brings a shudder to the reader of his synopsis, hardly less revolting is the story of present situations in some of our prisons. Sometimes these are due largely to overcrowding, where an institution is compelled to house a third or a half more convicts than its total capacity, or as in some instances actually double the number for which it has room. No wonder riots break out in such cases. Other danger signals to be found in some of these places of detention are the unsanitary state of the structures, the lack of precaution regarding infection from victims of loathsome diseases, the widespread degeneracy due to sexual perversion, and the ruthless application of physical punishment to those whom untrained or heartless keepers regard as incorrigible. It must be remembered that an encouraging proportion of those in charge of prisons are sensitive to the defects of the system, and are doing all that lies in their power to improve conditions. But they are laboring under a heavy handicap and are hindered by inadequate equipment, by official apathy and by the overhang of prison tradition.

The causes that bring men and women to the place of detention are various. There are no two cases of precisely the same character. No diagnosis of criminal tendency goes far in explanation of the multitude of cases passing in and out of the prisons. Two opposing theories are met in the literature of the subject. One is that the criminal is a creature of impulse, who with entire freedom of choice or with weakened will deliberately elects the unsocial career, and should therefore be held largely responsible for his acts. This may be regarded as the prevailing public opinion, and it goes far to explain the common desire for punishment, for vengeance, on the violator of law. On the other hand there is the view held by certain pseudo-scientists and philosophers (like Clarence Darrow and Harry Elmer Barnes) that people are the subjects of complete physical and moral determinism, without the least freedom of choice. Hereditary proclivity, physical deformity, glandular defects, family and social impacts, are among the factors which render an individual the helpless product of forces wholly outside of himself, and therefore almost if not wholly irresponsible for his actions, whether good or bad. Neither of these theories is fully defensible. But somewhere between the two, and with a tendency toward one or the other, lies the truth in each particular case. If this be true, it is clear that our present criminal system which tends to lump all the unsocial into a common and indiscriminate herd, and treat them after a common pattern of punishment, is basically crude and must work to the continual deterioration of all who come within its scope. The causes of criminal conduct are many. Some felons are subnormal or moronic from birth, with anti-social and vicious complexes which render them a constant menace. Some commit crime because of gross injustices which they have suffered, or believe they have suffered, from individuals or from the community. An acquisitive society inevitably breeds crime. Where success is regarded as the making of a living rather than a life, men will believe that the end justifies the means. Unjust economic conditions, wage scales which leave the normal desires unsatisfied, civic indifference to prevailing sins on the part of men of high position in commercial and official life, and the sensational press, which constantly exploits crime, and inferentially lauds the criminal as a hero, are among the potent abettors of the criminal class. It is the belief of men experienced in dealing with the underworld that the most persistent and dangerous criminals are often the by-products of a sensation-mongering press that could hardly maintain itself without them. The contrast between American and English newspapers is instructive in this regard. A murder or an execution is given brief space on an inside page of an English paper. With too many of our own it is plastered over the front page.

One of the weakest spots in our American treatment of crime is the combination of unintelligent and brutal police procedure in the detection and prosecution of criminals, and the later inequities of court operation. A volume could be written on the methods employed in too many instances by the police in efforts to discover the possible perpetrators of crime, and then in forcing confessions from them. Fortunately the organization of laboratories for scientific crime detection, such as the one now in operation at Northwestern University, and the saner and more humane police procedure advocated by such experts as Col. Calvin Goddard and Chief of Police August Vollmer, lately of the University of Chicago, and now of Berkeley, California, render unnecessary and discreditable the use of the so-called "third degree," in which, as is well established, accused persons are often reduced to such a state of terror and physical helplessness that they are willing to confess any crime with which they are charged. Cases of this sort have been no infrequent incidents in the police history of Chicago and other cities. It is hoped that they may soon be a thing of the past. The records of numerous cases where wholly innocent men and women have been railroaded to prison by ignorant and bullying police procedures or by corrupt court practices are spread upon the pages of such careful studies as Professor Edwin M. Borchard's "Convicting the Innocent."

And the mention of courts of law raises the question as to whether the entire jury system is not an outmoded, crude and futile method of dealing with the problem of crime. Under the sanctions of the Great Charter it was one of the surest safeguards of personal rights. The assurance that one accused of crime could be tried by "his peers" was a protection against the tyranny of kings and feudal lords. The tradition of twelve men on the jury arose from biblical motives, and from the custom of compurgation already mentioned. It was intended that a jury thus selected should hear the evidence of witnesses, and under the explanations and interpretations of a competent judge or group of judges, should decide the merits of the case. Very far have we departed from this norm of procedure in America. In criminal cases the court has become increasingly the arena of legal contests between opposing attorneys retained apparently not for the purpose of eliciting the facts but of fabricating or manipulating the testimony for or against the accused. Public confidence in the jury system crumbles daily under the sinister bombardment of court happenings. The criminal attorneys, often rightly named, are seemingly wholly absorbed in the clever game of browbeating and intimidating witnesses, and of befuddling the jury so that the issue is clouded from the first, and the chief purpose of the procedure appears to be not the disclosure of the facts, but their evasion or misinterpretation. It is a satisfaction to observe the growing inclination to submit evidence to one or more judges, and to abandon entirely the employment of a jury. This method has prevailed in English courts, the dignity of whose proceedings and the expedition and equity of whose decisions are described by observers as in striking contrast with much American criminal court behavior. With notable and honorable exceptions, the type of lawyers who are employed by crooks and outlaws in their judicial defense are a disgrace to the American bar. Attorneys who are accounted as successful in securing acquittals for their clients are frequently so notorious in their methods that their association with a case is an open confession of guilt. The alarm felt by eminent representatives of the legal profession like Mr. Root and Chief Justice Hughes over the lowering of its standards has been trenchantly expressed in recent utterances. No other profession stands in such danger of public disapproval as that section of the bar consisting of shyster lawyers who regard any prostitution of truth or ethics as permissible provided they win their cases. There are misfits in the field of education, of medicine and of the ministry, but the sight of the multitudes of law-school graduates who are being poured out from the colleges and the universities year by year, for whom there is no adequate demand, and who seek some door of admission to politics, or to the shady practices of rascal defenders of gangsters and criminals, is depressing. These are the kind of attorneys who enter the law to get on, remain in it to get honor, and leave it to get honest. The problem of crime will not be resolved as long as such men are seeking business among the depraved or are like certain venal judges in ancient Israel, actually encouraging anti-social conduct in order that they may profit by its continuance.

In spite of the discredit into which the jury system has fallen, and the questionable conduct of many lawyers and judges, the American people hold in respect the integrity of the courts and the character of the judges. It will be a sad day for the republic if the same suspicions of venality and perversion fall upon our higher judges that are freely discussed in reference to court procedure in many parts of the orient. But in the case of criminal court processes there are reforms that should be instituted without delay.

The sciences of psychology and psychiatry have taken such recognized places in connection with intelligent treatment of crime and the criminal that any court which fails to avail itself of their services is archaic in its methods. Every prisoner accused of crime should have the advantage of a private interview with a committee or board of experts whose only interest is the discovery of his history, his physical and mental condition, and his reaction to society and the law. The employment of alienists as experts either in behalf of the prosecution or the defense in a criminal case is wholly futile and unconvincing. They will invariably testify as they have been secured to do. The alienist, psychologist or psychiatrist should be summoned by the court and not by the attorneys. On the basis of any preliminary findings, the case should be heard by the court himself or by two or more judges sitting *en banc*. This would avoid the dilatory and often ineffectual hearing by a jury, which often totally fails to grasp the issues of the case, or may be hung by the forensics of a clever attorney, or compelled to return an answer of no-verdict owing to the inability to find a twelve-fold agreement. If the jury is still to be employed, a majority decision should be allowed. A non-jury court is less likely to be the scene of the legal or illegal antics which frequently coerce a group of twelve to a wrong decision.

If a verdict of guilty is returned by the court or the jury, sentence ought not to be pronounced by the judge. The business of a properly constituted court is to fit the treatment not to the crime, but to the criminal. No procedure is more unscientific or unethical than to classify all who commit a particular offense in a common group. The task of the court and of the prison system is not to punish the offender, but to make possible his readjustment and return to society as a dependable and worthy member. That is a much harder thing to do than to punish him in the manner of the former centuries. It may be impossible to accomplish. But in any case, those who can best diagnose the status of the criminal from the point of view of his history, his mental condition and his likelihood of amendment, should have the definitive word in determining what should be done with him. Some convicted criminals should be at once released. The law has already accomplished its full purpose with them, and they are prepared to live according to the patterns of a normal social order. Some require confinement for long or shorter periods, with as wholesome surroundings as possible, but with the acceptance of the discipline which a well-regulated prison furnishes. This should never involve silence or solitude as an imposed regulation. That way lies insanity. It should include work, either within or outside the prison walls, as the status and disposition of the convicted man may warrant. And this labor should be adjusted to the attitude of the labor organizations, who always resent, and probably with justice, the competition of prison labor.

The purpose of prison detention is the prevention of further injury to society by the criminal, his reeducation and readjustment to a worthful career by all the agencies, physical, educational, industrial and religious, which the institution can employ in his behalf. As soon as this is accomplished in the judgment, not of a political board of pardons, considering merely the nature of his offense and the time factor involved in his release, but of a competent committee or board employing the established principles of psychiatry and social assessment, he should be freed on some plan of parole or indeterminate sentence. But he should be regarded as a convalescent whose full recovery to normal life remains to be tested and confirmed by his conduct. This is the point at which such organizations as the Central Howard Association can prove of far-reaching value in providing the released prisoner with sorely needed friendship and employment. It may be that the time for release may never come, as in the cases of the criminally incorrigible. Then like the physically incurable, death alone brings release.

It would be a most wholesome experience if every public officer whose duty is the prosecution of crime, and every judge into whose hands the future of the convicted prisoner must fall were to know at first hand the sort of situation to which he is being committed. If the attorneys who prosecute men and women could visit the institutions to which they are attempting to consign them, or better still could stay there long enough to discover the actual manner of life it holds for the condemned, there might be more of human and less of professional interest in the disposition of such cases. The incident is told of a judge, who when called upon for the first time to sit in a criminal hearing which might reasonably issue in conviction and a prison sentence, insisted on going to the state penitentiary and asking to be held as an inmate for a week, with exactly the treatment the other inhabitants were accorded. Every doctor is supposed to know the character of the hospital to which he sends his patients. Every technician understands the methods and the spirit of the machine shop. Should not the conscientious attorney or judge provide himself with similar information regarding the prison experiences, and if possible the later life, of those with whom he has to deal in the way of legal procedure?

As to capital punishment, modern penologists are increasingly of the opinion that it is futile as a means of deterring the unsocial from the commission of crime, that it is abhorrent to the civilized mind, and that it should be eliminated from all enlightened codes. At the best it is a survival from a time when human life was cheap and the infliction of death by any and all means was a public diversion. It is probable that humanity in the cultural zones of the world will look back upon it from the twenty-first century with the same astonishment with which we now recall the crude and superstitious methods with which communities attempted to arrest plagues, or the pleasure with which crowds witnessed the dismembering of shrieking malefactors in the market places of Europe. A hundred arguments can be used in condemnation of the death penalty, arguments, statistical, humanitarian, judicial, ethical, religious. The simplest and most effective one is—it doesn't work.

More institutions are required for the care of the delinquent and the defective members of society. They require classification, all the way from the short time offenders, through the deepening degrees of the unsocial mind, the defectives, the morons, the criminal insane, and the imbeciles. It is the tragedy of present administration that too little segregation and treatment of the various classes of youthful and mature offenders, male and female, is now possible. It will require ampler funds for such classification and care. But there is no more vital problem before the public than this. We do not question the need of hospitals for all classes of the diseased and convalescent. Schools are willingly provided for all grades of youth. The most expensive economy, the most wasteful saving would be that which withholds the means of treatment, correction and restoration on scientific, intellectual and spiritual levels, for this vast and apparently increasing company of the unsocial or the unfortunate, who need not punishment but forgiveness and redemption—that patient and costly forgiveness which reaches its goal only when the readjusted offender can be released to worthful and assisted activities with the sympathetic and encouraging word, "Go, and sin no more."

BOOK REVIEWS

The Secret of Victorious Living. By Harry Emerson Fosdick. Harper & Brothers, $1.50.

This is a second volume of sermons preached by Dr. Fosdick in Riverside Church, New York. The American public has long since learned what to expect in a new book from this gifted preacher. Here again is all the facile approach to modern life and its problems as seen through the eyes of unencumbered religion. Surely one could not call these sermons "afflicted with the mold of the sanctuary." They are as fresh as the Israel's daily manna. Here is that oft quoted sermon "The Unknown Soldier" with its dramatic apostrophe. Three sermons on "God" are included which are steeped in the sweat and the agony of our present world distress. Or again, the challenge Dr. Fosdick so constantly makes to adventuresomeness is set in timely titles such as "On Making Christianity Too Easy" and "On Escaping This World." While always and everywhere in its pages one may expect to find the mystery and the disillusionments of life met with keen and courageous faith, at once a pacifist and a fighter, Dr. Fosdick here lays bare his deepest convictions on the social problems of our generation. One comes at last upon the triumphant note of Immortality with which this stirring volume closes. Like all his preaching, this volume is chock-full of that vibrant note of inner joy and certainty.

One Hundred Poems of Immortality. Compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Chicago: Willett, Clark & Company, 1935, $1.25.

Previous volumes of collected poetry, such as the two series of Quotable Poems, the Golden Book of Faith, and more recently One Hundred Poems of Peace, have made the names of the collectors, already familiar in the literary field, still better known. In this volume they have gathered a significant group of poems on one of the most important and alluring themes in the area of the religious life. Many of the great names in the domain of poetry are included in this collection, yet few of the selections have been used in the previous volumes. Both of the compilers have contributed to this stimulating book.

ALL IN THE NAME OF GOD. By Everett R. Clinchy. New York: John Day Company, $2.

Few subjects have given more concern to people of good will than the apparent growth of racial and group antagonisms, both in Europe and the United States, during recent years. The situation is the more serious in this country, since we have one nation and one civilization, even though the sources of our national life are manifold. European peoples have greater excuse for group animosities owing to the political and cultural divisions prevailing. Some of these causes of suspicion and cleavage we have derived from over-sea heritage. But what is most disquieting is the number of cliques and organizations whose purpose is the fostering of class and racial hatreds. Such movements as the A.P.A., the Ku Klux, the silver shirts, the nazi coteries, and all the clans that foment suspicion and hatred of Roman Catholics, Jews, Japanese, Negroes and other sharers of our national life are a menace to the spirit of Americanism, and need to be put under the ban of public disapproval.

Mr. Clinchy has devoted years to the cultivation of a friendly spirit between the various religious groups, and has promoted gatherings of Protestants, Roman Catholics and Jews in many parts of the country, under the auspices of the Federal Council of Churches. This book is an excellent corrective of the narrowness and prejudice often met in our social order.

THE BIBLE AS RELIGION AND LITERATURE. By G. George Fox. Chicago: The Argus Book Shop, Incorporated, 1934, $1.50.

This attractive volume by the rabbi of one of the important synagogues in Chicago is a popular yet scholarly presentation of the Bible as the most impressive of documents for the religious life. It presents the basic features of Old Testament literature, such as the idea of God and the Hebrew conception of life. It then discusses the writings of the prophets and of the sages, with frequent citation of interesting passages. A concluding chapter deals with the Bible as literature, surveying the various literary forms and usages. The New Testament is not included in the treatment, being of less significance to Jewish readers. It is the kind of book from which any reader, of any confession, would obtain valuable information and real enjoyment. The author's preparation is ample, and his outlook broad and appreciative. There is a table of important events, and an index. The book is thoroughly worth while as an interpretation of the Old Testament.

THE ANCESTRY OF OUR ENGLISH BIBLE. By Ira Maurice Price, Ph.D. New York: Harpers, 1934, $2.50.

This admirable handbook on a vital phase of biblical study was first published in 1906, but has been reissued in a series of editions, and has now been fully revised and brought up to date with the inclusion of recent discoveries and additions to the apparatus of Old and New Testament scholarship. Professor Price has enjoyed a long and distinguished career as a teacher and writer on subjects connected with the Scriptures. He was for many years secretary of the lesson committee of the International Sunday School association. He is the curator of the large and valuable collection of biblical material assembled at the University of Chicago, and this volume, the accumulated record of a life of research, is probably the most competent discussion of the history of the English Bible in print. It deals with all the problems connected with the origin and transmission of the text of the scriptures; from the Hebrew documents of the Old Testament, through the Samaritan and the Greek versions and their revisions, the targums, the apocrypha, the rise of the New Testament, its translation into the various tongues representing the spread of Christianity in the lands to which early missionaries carried it, the surviving manuscripts both uncial and cursive, and the critical labors of eminent scholars in the recovery of an authentic text.

The remainder of the book is devoted, as its title indicates, to the story of the English Bible, from its earliest versions by Caedmon, Bede and Alfred, down through the great times of Wycliffe, Tyndale and Coverdale, to the Authorized version of 1611 and the various revisions and modern versions which have followed it. Additions and footnotes bring down the story to recent times, in which important new material has been gathered in the form of papyrus fragments and hitherto undiscovered manuscripts in Coptic and other languages, and particularly such materials as the Freer collection, the Chester Beatty group, the Rockefeller McCormick Codex, the Coptic papyrus of the Fourth Gospel, and other valuable fragments.

The book is admirably illustrated with photographs of all the important editions of the Bible, both in the earlier versions and in English. In addition, diagrams illustrate the sources of the various versions. It is an attractive presentation of a subject which is basic to any intelligent use of the scriptures. It is the more timely this year since the four hundredth anniversary of the Coverdale Bible, the first complete edition of the scriptures to be printed in English, occurs in October.

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